Educating to Purity

Gatterer-Krus
Van Der Donckt

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Educating to Purity

THOUGHTS ON SEXUAL TEACHING AND EDUCATION PROPOSED TO CLERGYMEN, PARENTS AND OTHER EDUCATORS

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AUTHORIZED TRANSLATION FROM THE THIRD GERMAN EDITION, ADAPTED AND SUPPLEMENTED WITH AN EXTENSIVE APPENDIX MAINLY FOR ADULTS

BY

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WITH ECCLESIASTICAL APPROBATION

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Note to the Third (German) Edition

While the first edition of this book was limited, the second, amounting to three thousand copies, was sold out in a few months. The authors received numerous appreciations from educators, among whom not a few expressed their regret that they had not likewise been enlightened in their youth, as they would thus have been spared many errors and much anxiety. Grant, O Virgin most pure, that this little book may not harm any one! May it lift many to a higher conception of sexual matters, and to a greater and more enlightened conscientiousness regarding purity!

INNSBRUCK, *Feast of the Immaculate Conception*, 1910.

Foreword

Should our readers take the unwarrantable liberty of setting down as guiding principles isolated sentences of this booklet, while disregarding its general tenor, we disclaim all accountability for their mistakes.

As children cannot be trained to purity, unless they receive at the same time a sound many-sided education, we urge parents and tutors to study pedagogical works.[1] *And we crave special attention for the numerous useful hints on peda-*

[1] Alban Stolz's "Erziehungskunst" ("Art of Education," B. Herder) still deserves the first place. They also who have not studied pedagogy will greatly profit by perusing this volume. Others well versed in that science should not content themselves with the usual textbooks; but they should study, besides the standard work just mentioned, the excellent old Catholic writings on education, *e.g.*, "Christian Education," composed by Cardinal Silvio Antoniano, at the request of St. Charles Borromeo; also Mapheus Vegius's "Treatise on Education" and John Louis Vives's "Educational Writings." Herder's "Library of Catholic Pedagogy" (sixteen vols.) has rescued from oblivion many pearls of Catholic educational wisdom of the past ages. Theorizers would have been saved a great deal of unnecessary labor and blunders had they dealt more kindly with this old heritage.

gogy which we shall throw out in the course of our treatise.

Possibly this book will impress some as not doing full justice to its subject. There is indeed much room for additions. But our main purpose is to publish our solution of the hard problem of the so-called sexual enlightenment and to assist in smoothing the educator's way by practical directions. Such helps, on the other hand, which Christian tutors can easily know and adopt will be briefly pointed out in the proper place, e.g., *books and pamphlets which sound the praises of purity and arouse enthusiasm for this virtue by bringing forward living examples apt to complete our short treatment of the motives for leading clean lives (p. 42).*

Occasional repetitions designedly occur, as experience teaches that important principles must be stated more than once in their various applications until all their bearings are thoroughly digested and assimilated.

Translator's Preface

WHILE *there is not in the United States so general a movement on foot for sexual enlightenment as in Europe, our medical journals and congresses of physicians have strongly urged it. An international campaign against immorality and sexual diseases was organized over twenty years ago. Meetings were held at Stockholm, in 1890, at Brussels, in 1899, 1902, etc.*[1]

Besides, in February, 1905, was founded the American Society of Sanitary and Moral Prophylaxis, whose president, Prince A. Morrow, of New York, asserted that two hundred thousand venereally infected persons daily walk the streets of his home city. Aware of the appalling extent of this huge evil, the leading practitioners of that organization fervently advocate a general enlightenment of the public. Let us

[1] See Appendix p. 178 *et seq.*

all hope and pray that their eloquent exhortations in behalf of the millions of this prosperous commonwealth may not prove voices crying in the wilderness.

We suppose that, in answer to the earnest appeals of European and American physicians, a thorough educational campaign regarding venereal diseases, their dreadful nature, and the facility of contagious infection, has been going on for years. If, after its close, at a Coney Island festivity, or at a presidential inauguration, tongues of flame should suddenly flash above the heads of all the men and women who are diseased, for having burnt with the unholy fire of lust or having even unawares come in contact with such, a pandemonium would ensue, compared to which the commotion that swayed the myriads in the streets of Jerusalem on the first Christian Pentecost would be like the report of a toy pistol-shot contrasted with the deafening roar of a cannon. Or, if, in the middle of a popular theatrical play at a packed auditorium of a metropolis, the Almighty instantaneously compelled the stricken votaries of Venus and their guilty or innocent victims to shout "unclean," somewhat as the Mosaic law bound

the lepers of old to do, a panic and stampede would result among clean people, involving a catastrophe exceeding the horrors of the ill-fated Iroquois theater.

Both in the Old and the New Testament God Himself stooped to man's frailty by moving him to keep His commandments through motives of fear as well as of love. Yet, owing to the frequency of temptation and the weakness of human nature, just because the hereafter seems so far away that even those who amply deserve hell-fire hope to have time to make amends, so as to escape it, — the prospects of future rewards and punishments are powerless to keep all earth's denizens on the path of virtue. To scare both the wayward and the vacillating into self-restraint and to prevent the innocent from bringing upon themselves lifelong wretchedness through momentary folly, it will, we sincerely hope, prove helpful to tear the dazzling glamour from lechery, by bidding especially the young and inexperienceed gaze upon the impending scourges, the loathsome sores, ulcers, and leprosy-like decay which, however painful and ostracizing, are but the glaring fraction of the crop of evils that spring up in the wake of vice. They

that sow in their flesh, of the flesh also shall reap corruption (Gal. vi. 8) — disease in themselves, their consorts, and their children, degenerate tastes and inclinations in themselves and in their offspring. Such is the inspired word of God, which shall be fulfilled though heaven and earth pass away. Yes, as the Bible says, By what things a man sinneth, by the same also he is tormented. (Wis. xi. 17.)

May this warning prove as efficacious to keep men from haunts of vice as the yellow flag frightens them from the contagion of smallpox!

"Plain-speaking does not vitiate. Even coarseness is health compared with those suppressed forms of the disease of impurity which come of our modern undivine silences. — Ideas of Purity, *Coventry Patmore.*

On giving this carefully revised edition to the press, I beg leave to state that I was richly compensated for adverse criticism by warm congratulations of doctors and priests: e.g. of Rev. Barrett, C.SS.R.: "I don't agree with . . . your book is excellent and indeed much needed."; of Dr. Shields: "Your book is very valuable and will do much good."

Translator's Note

to Second Edition

AFTER scanning and weighing the strictures of ultra conservatives with respect to sex-instruction, I cannot conscientiously range myself with them; first, because as regards this duty many Catholic parents are utterly apathetic and sunk in such lethargy that persistent medical bomb-throwing will scarcely wake them; secondly, because numerous Catholic boys and girls far too seldom go to the sacraments; thirdly, because, even when they do go, in many cases the priests cannot for lack of time thoroughly instruct them; e.g., on the first Friday and Sunday mornings when large crowds are waiting near the confessionals before the regular Masses.

Love stories found in reviews and novels of city- and church-libraries and, above all, the daily records of crime to which children have full access are far more liable to inflame their imaginations and rob them of modesty than chaste statements of facts pertaining to sex hygiene.

Hence I have nothing to withdraw from this book. To many boys and girls physicians alone seem competent to instruct them touching the physical consequences of impurity, where the moral aspect fails to impress them.

To infer that I favor sexual public school instruction would be an utterly unwarranted conclusion.

Educating to Purity

I. The Most Important

1. What stand does this book take with regard to the vexed problem of sexual enlightenment — we would fain avoid this catchword, "Sexual Enlightenment" — implying, as it does, senseless and harmful exaggerations which earnest educators abhor.

Still we must not fall into the opposite extreme: so paramount and extensive a subject, as the sexual question is, clamors for treatment; for it is a matter which concerns the deepest interests of young and old, which wields the greatest influence on man's heart and on his whole character, on which depend the temporal and eternal happiness of the bulk of mankind [1] as well as the weal or woe of the coming generations, and which permanently affects all standards of morality. To

[1] According to St. Alphonsus, impurity is either wholly or partly to blame for most people's damnation.

ignore or dismiss with a few empty sentences a question so vital to plastic youths would be leaving them without instruction and guidance in one of the most dangerous provinces of life, depriving them to some extent of the light of Christian instruction, which should nowhere fail, especially not in this slippery field where it alone is a safe guide. To keep silence here would be to abandon the young to the teaching of sensualists, who speak to them with a thousand tongues by word and deed, as well as through the press, on the street, in many a school, and even in their very homes. Do not the Bible, the Apostles, and the Holy Fathers, those masters of Christian education, speak on sexual matters with a most remarkable freedom, straightforwardness, and directness? Witness the passage we shall quote from a homily of St. John Chrysostom (pp. 17, 18).

We must perforce instruct, definitely warn, and prudently direct youth with regard to sexual matters. To fail to educate youth along this line would be just as fatal a blunder as to leave it in ignorance concerning other questions of vital moment and pitfalls that beset its path.

2. Still this view, however reasonable it must appear to a wise educator, meets with contradiction. Why? Chiefly, as it appears to us, because of the difficulties encountered in carrying it out.

It is precisely these obstacles our booklet will assist in brushing aside. The essential though difficult requisites which educators must have, successfully to impart this instruction, are chiefly the proper expressions and the right spirit. In default of these, explanations of sexual matters might prove a stumbling-block.

Most educators find it almost impossible to clothe this necessary sexual teaching in a garb suitable to children. In fact, daily experience shows how helpless language is even for adults when, *e.g.*, medical advice about such matters becomes imperative. Therefore, we shall endeavor to supply the terms which may safely be used before young folk. This alone however is not sufficient. A wholesome effect cannot be looked for unless they who teach be animated by the RIGHT SPIRIT. An instruction couched in the fittest language will fail to uplift if it betray

a frivolous mental attitude. But the same information coming from a father or a mother, who is convinced of the importance of sexual enlightenment, and filled both with yearning for the child's happiness and with the fear of God, will be altogether salutary. Ingenuousness and simplicity must underlie the instruction, but something more is necessary. Above all, there must be a holy earnestness and a kind of consecration which springs from the high, moral-religious conception of things sexual. In default of these qualities the enlightenment of the young frequently fails of the wished-for effect, and it provokes the hostility of intelligent and solicitous educators. They either lack the right and lofty views of sexual matters, or the great Christian conception thereof has not penetrated their flesh and blood.

We cannot, of course, expect to meet with such an elevated view in those pedagogues whom even the non-Catholic liberal Professor Paulsen styles "a choir of inebriates." But how often, alas! do we hear from Christian educators remarks and allusions anent things sexual which, while not foolish, are neverthe-

less full of levity, and which can be traced only to an underrating of this Divine ordinance. All those who realize what it means to bring into existence a being destined to live forever, and thus to place before him the alternative of eternal bliss or suffering, aye, positively to influence by parental action his all-important decision for eternity; yes, they who see in the duties and rights of marriage the loftiness and holiness of a union which Christ exalted to the sacramental dignity of Christian wedlock — all those will welcome these necessary explanatory words as earnest, holy, and salutary instructions, and as a necessary preparation for matrimony.

What lies at the bottom of a wrong and unchristian conception of the sexual life? We call special attention to three causes:

(A) St. John Chrysostom in commenting on the Biblical phrase, "They shall be two in one flesh,"[1] speaks very freely of the parental or marital relations and of their great significance and sacredness. Upon noticing some of his hearers blushing, he wound up thus: "I see that some of you turn red at my remarks.

[1] Twelfth Homily on St. Paul's Epistle to Colossians.

Whence is this? Did I discuss things of which we should be ashamed? Certainly not. What I said is pure and holy. 'Let marriage be honorable in all things, and the bed undefiled.' (Heb. xiii. 4.) Such is St. Paul's language. That some are ashamed of it is to be traced to impurity." So does this holy Doctor of the Church point out the first cause why sexual matters are not viewed in the right spirit, namely, the prevailing impurity and the strong inclination thereto. Whoso would consider things sexual in the right spirit must live chastely and must earnestly have combated and curbed that inclination. Then he becomes fit to grasp the real meaning of sex matters; then he beholds, free from blinding concupiscence, as with a new eye, in the lawful sexual relations a participation in the creative action of God. On these relations depend existence or non-existence, the weal or the woe of eternally living beings. For the right-minded the often thoughtlessly spoken sentence: "The family is the germ of human society," is not an empty phrase, as all such vividly realize the awful import of the marital relations for the existence of the human fam-

ily, or to use a thoroughly Christian expression, for the existence of the kingdom of God.

(B) A second cause of the wrong view of sexual matters is the imprudent silence of many heralds and defenders of Christian truth, who partly or altogether steer clear of one of the most vital questions, marriage and purity, and who leave this subject to sensualists, instead of frequently and emphatically showing forth with becoming tact the significance and the loftiness of the sexual life.

(C) A third cause is prudery, which affects an invincible horror of words quite proper or even commanded regarding things sexual.

Needless to say that the sense of shame regarding this matter, that spontaneous shrinking from whatever is ignominious in sexual disorders, should be highly prized and carefully cultivated, as it is for fallen man an efficacious safeguard against sexual aberrations. Still, it remains true that the sense of shame is not the real virtue, but merely a preparation for it and nothing more. (Verecundia: the sense of shame lays the foundation for sexual moderation, it being a disposition towards it.) The sense of shame is the in-

stinctive acknowledgment that the virtue (of chastity) is not yet acquired and that its possession is not altogether secure.

Before the fall, man did not know the sense of shame; despite its wholesome tendency, it is a reminder of the fact that man broke God's law. Like every instinct in man, the sense of shame can degenerate and be overdone so as to consider sinful such words, reflections, or actions as are indifferent, good, or even prescribed by Divine ordinance. This will come to pass especially when the wrong and exaggerated sense of shame is fostered by an unwise education and direction. Herein lies a cause of wrong notions about things sexual; the consequence is that many educators fail to teach the young where reason and charity imperatively demand enlightenment. We sum up this fundamental chapter as follows:

EDUCATORS MUST STRIVE TO CONCEIVE THE SEXUAL PROBLEM IN THE LIGHT OF FAITH WITH REVERENCE AND HOLY EARNESTNESS; THEY SHALL REALIZE THE NEED OF DULY ENLIGHTENING YOUTH, AND WITHAL SECURE THE MOST NECESSARY PREREQUISITES TO PERFORM THIS DUTY SUCCESSFULLY.

II. The Meaning of Purity

From the early days of the Church until our own times chastity has been most glowingly extolled. Not indeed as if it alone constituted a truly Christian life; but where purity is absent, no other necessary Christian virtue will thrive. "Chastity without other good works does not amount to much, but without it no other good work will prosper." Thus St. Gregory the Great indicates the position of chastity among Christian virtues.[1] Alban Stolz held that "as the body and its life are the indispensable foundation of human existence, so is chastity the indispensable condition of all moral life;" hence, of all the evils the child should be most carefully guarded against, impurity and whatever may lead thereto hold the first place.

The glorious tributes which have ever been paid to chastity were inspired by the fact

[1] Thirteenth Homily on the Gospels, third Nocturn Off. Conf. Pont. "Nec castitas magna est sine bono opere, nec opus bonum est aliquod sine castitate."

that it is a true school of virtue, and impurity on the contrary often becomes a school of vice. Piety and the fear of God can develop only in a pure heart, as they presuppose the capacity of soaring to the ideals of faith. Of this an impure heart is incapable. "Blessed are the clean of heart, for they shall see God." (Matt. v. 8.) Other effects of purity are: candor, cheerfulness, love of mortification, *i.e.*, of strict disciplining of the lower man, which however has nothing to do with gloom, but is linked to a high and holy estimation even of the body. This tabernacle of the soul, being the temple of God, must be strictly guarded against all profanation. By keeping our hearts pure we comply with St. Paul's warning, "Glorify and bear God in your body." (1. Cor. vi. 20.) The contrary sins and vices thrive luxuriantly on the slimy grounds of lechery: disinclination to and incapacity of looking up to God, indecision, softness, indolence, an ever increasing hankering after pleasure, and often a complete depravation to the level of the criminal.

Moreover, chastity of youth is the best preparation for the happy life of the indi-

vidual and of his family. As a rule, a *happy and pure wedded life*, as also a posterity pure in body and soul, will follow a chaste youth. And when God's grace calls the young to the state of virginity, they will naturally compass the precious boon of their vocation only through faithful love for purity.

Hence educators face here a very important duty. Unfortunately families fail to put forth sufficient efforts to cultivate chastity. Fences should be raised to protect this tender plant and to shield it from degrading environments. Hence pastors, catechists, and teachers must do all in their power by direct teaching and instruction, first, to secure especially for the young, from whom a better generation is to be hoped, the precious treasure of a pure heart and, secondly, to remind the first educators, *i.e.* the parents, of their responsibility, and to help them by word and deed to fulfil their duties.

How appropriate are Hirscher's words: "Chastity is not like one of the other virtues; it is rather the center of all youthful righteousness. Consequently the catechist must concentrate his attention on this pivotal

point, especially in times like our own, when dissipation is rife. Whence shall we seek help if we do not succeed in raising a purer offspring? What will produce a chaster generation in this frivolous age if not the training by catechists and pastors? — Truth to tell, upon considering the slight influence individual priests can exert against the stream of corruption, we cannot help thinking that either nothing can be done to stem the torrent, or that some day it will be turned back all of itself. How few seem to be mindful of the fact that there is question here of life and death, and that the souls of the responsible educators shall have to account for the prevailing degeneracy." [1]

[1] "Katechetik," Third Edition 1834, p. 713.

III. Dangers and their Disastrous Effects on Purity

The dangers which threaten the children's purity are partly interior and partly exterior.

1. The first, such as curiosity, levity, and the slowly awakening lust, of themselves seldom lead to vice. If children are shielded against perversion and other exterior dangers, they will likely grow up innocent, as well-tutored girls do in many countries. Still, the opposite occurs, particularly when their sexual nature is aroused and stimulated by heredity or by wrong education (rich or highly spiced food, alcohol, uncontrolled imagination, bad literature, lack of occupation and of healthy exercise, certain gymnastic exercises, *e.g.*, climbing, etc.). With boys puberty constitutes a danger which only short-sighted parents and educators can blink; also lads hitherto unspoiled, if not forearmed by timely warning and instruction, are brought by in-

voluntary (nightly) emissions into the danger of procuring for themselves the pleasure connected therewith by wilful manipulations. This constitutes with many the way to secret sin. We shall show further on how to forewarn the young (p. 116).

2. Ordinarily, however, the evil invades the child's heart from without, whether it be by *accidental* causes (witnessing sexual relations or hearing of them, pictures, show-windows, wretched home accommodations, etc.) or by direct seduction.

As to accidental temptations, educators need not be over-anxious. Let them recommend their wards to God's protection, teach them prudently, as individual circumstances may require; withal let them be quiet and patient, and rest assured that God's providence will not send innocent children stronger temptations than they can bear.

On the other hand, educators must keep a sharp eye on vampires — adults often act as such. Parents must be strongly warned about the choice of servants,[1] and they must protect

[1] See Alban Stolz's "Lehrbüchlein für Kindsmädchen" and "Andenken für Dienstmädchen."

their children against suspicious strangers. Alas! it happens that educators turn out seducers; more frequently, however, children are led astray by their companions; children have a remarkable bent to communicate their discoveries to others. Moral pest is an apt designation of impurity because of the peril of contamination. At times perversion begins through mere thoughtlessness, which gradually turns into downright wickedness. One spoiled child can work a great deal of mischief unless the innocent are shielded by timely instruction and decided intervention of educators. Another cause of widespread evil is the imprudence of adults, which prompts the young to wantonness and vice. Parents who cannot afford a bed for each one of their children must prevent dangers by solicitous and careful warning ("your Guardian Angels stand guard between you"), and by watchfulness over the perils thence ensuing (tireless and unexpected visiting of the sleeping children). As, notwithstanding the greatest vigilance, parents cannot become aware of all the dangers of depravation, children must be trained to report any wrong-doing they may

witness. (Example: Joseph of Egypt, who denounced his brothers to their father on seeing them act immodestly.) The main sources of impurity are pornographic print (books, pictures, moving pictures) and similar means of propagation. Far more dangerous than books and illustrated secular papers, which some parents fail to keep from their children, are the arts which fiends introduce even into schools in order to spread immorality.[1]

A further special danger of curruption lies in the craze for sexual enlightenment, which seems to ignore the distinction between small and grown-up children; an enlightenment which — as if the easily excited imagination of children still needed violent stimuli — consists in the most *heedless exposition and description of the merely physiological side of sexual matters* whereas the material side ought to be kept in the background through the emphasizing of the moral.

[1] Obscene and vulgar moving pictures should be tabooed in every community. And all right-minded people ought to help the movement now on foot to supply schools with copies of genuine (uplifting) works of art.

A widespread cause of corruption is to be found in obscene post-cards, in vulgar theatrical plays, and in games where a great deal of hugging and kissing is exhibited or indulged in. (Note of T.)

Leading Catholic educators indeed recognize a moderate sexual information as a long felt want. Public lechery must be energetically combated by practical and scientific methods. But non-Catholics join us in fighting the insane onslaughts of sex-reformers. F. W. Foerster's book "Sex Ethics and Sex Pedagogy" deserves the widest circulation. Paulsen speaks of it as follows: "It appears as if all the devils were let loose at present to lay waste the domain of German social life. There is an organized traffic promoting horrible crimes. Raving women proclaim in pamphlets and novels 'The Right to Motherhood,' twaddling poets preach to ripe youth the necessity and the right to pursue the pleasures of which some people seek to deprive them. The newspaper world, theaters, novels, lectures by men and women would seem to force upon the public as the foremost question: 'Shall not all obstacles to free sexual life be driven from the earth?' At this juncture such a book as Foerster's is like the voice of a sober man amid a chorus of inebriates."

Paulsen's observations concerning sexual

enlightenment and the only efficient means against the pest of immorality are quite correct. We cull this extract from them: "Such information given at the right time and by the right person may be profitable, yet the dangers attached to it must not be overlooked: arresting the attention on this point may also produce other effects. Nothing more frightful can be conjured up than such enlightenment given by cranks and fanatics. The question is this: To forestall and prevent, above all to prevent, the infection of the imagination by low and filthy representations, to develop the sense of shame, to promote the love of purity by cultivating a watchful and tender conscience, finally to strengthen the will so that it may overcome sensual nature by spiritual domination. The habit of self-discipline, the love of work, hardening the body, contempt of softness, a high ideal of manly force and vigor, and, to use a Christian expression, fortitude grounded on humility and the grace of God, those are the things which render immune (as far as possible) from the threatening perils. To bring about these results, the will must be

thoroughly trained for years, as there is no specific which can be prescribed at the moment of danger."

Disastrous Effects

Dangers don't work alike everywhere; it is unsafe to draw general conclusions either from very bad or from very pleasant isolated experiences. The fearful havoc they have wrought among the most cultured, as statistics prove, have moved even irreligious friends of youth to organize preservation societies. Infidel physicians and German university professors witness to the incredibly widespread venereal diseases among students. It is easy to conceive the strength of the revolutionary wave which is overturning the hitherto prevailing order, and particularly the morality of marriage and sex, as it gathers volume from the rampant lewdness. Also there is today more mistrust of placing too much confidence in school children; teachers, catechists, and often the police, tell of cases of appalling corruption among school children, especially in large industrial centers.[1] The German

[1] In the U. S. we instance a school not far from St. Paul, Minn., which was closed because of the rifeness of syphilis among girls and boys (Note of T.).

bishops sound the alarm in their noted circular of Aug. 12, 1908: "Victims from the ranks of youth no longer satisfy this hellish fiend of immorality. He invades also the paradise of childhood, and his ravages are the more incurable the tenderer the physical and spiritual nature of the child." Many parents become convinced of their children's perversion only when sinful habits of years scarcely leave any hope of amendment.

Catechists and teachers even in most critical cases must not lose courage. The recently organized movement against lechery is cheered by its success, and this led Foerster to state in his lecture, "On the Old and New Aspects of Sex-relations": "We confidently look forward to the time when blinded and foolish people will see that there are eternal truths which cannot be banished by the flashy wisdom of the day. A like success awaits the prudent and ceaseless efforts of individual Christian educators who base their hope on supernatural powers."

A healthy optimism coupled with requisite prudence will compass good results more easily even in bad cases than gloomy views. Quite noteworthy are these words of the

Swedish physician, Prof. Seved Ribbing, addressed to academicians: "I repeatedly received intimate communications from physically and spiritually healthy students about the difficulties of leading a chaste life, and they assured me that I have not sufficiently emphasized the ease with which sensual desires can be curbed and controlled. In my twenty years' experience with young and old people of all classes, I have never come across a single one who declared self-mastery in sexual matters impossible, provided, of course, there be good will." How the latter must show itself the aforesaid doctor thus describes: "The struggles to live chastely would not be so hard but for books, pictures, and phantasms which unduly excite the mind and the feelings."[1] St. John Chrysostom spoke very much like this prominent physician to the youths of his day: "When you yield to lewdness, you don't escape responsibility. Had other youths not lived chastely in the past and at present, you might have some excuse.

[1] "Sexual Hygiene and its Moral Consequences," three lectures of Dr. S. Ribbing, Professor at the University of Lund (Sweden). German Edition, Stuttgart, 1898.

You behold others who keep themselves clean and honorable in their lives; and you cannot master your youthful passions? You see how others overcome a thousand times the allurements of sin; and you scarcely hold out once? Do you want to know the cause? Not youth, for then all young folk should be impure; but you burn because you throw yourselves headlong into the fire. When you attend theaters and feed your eyes on naked forms, you not only experience some pleasurable sensations, but you thereby kindle in your flesh a feverish glow. Thus you cause your own disease . . . It is easy to lead chaste lives, provided we have the will to do so."

IV. Safeguards of Chastity. Exterior Guards and Protectors of Purity

THE precious but much threatened treasure of purity requires solicitous watching.

Before everything else we must point to the SPECIAL SAFEGUARD AGAINST IMPURITY, *namely, frequent Communion.* When educators appreciate this gift of God and often lead their wards to the Lord's Table from the age of discretion, the most pure Body of Christ will work wonders in them, if only the former continue instructing and watching the latter.

We now proceed to the principal interior guardian: A wide-awake and well-trained conscience. This will be treated in the next chapter. We shall say something here about exterior guardians.

1. The first are the Invisible Powers: Divine Providence, the Guardian Angels, the Saints, Aloysius, Agnes, but especially the Blessed Virgin. Educators must train chil-

dren to honor them and to pray night and morning to the Guardian Angels and to Our Lady. Recourse to Our Heavenly Mother and her invocation at the time of temptation are of special importance, and must therefore be frequently inculcated. Experience proves the efficacy of the following act of consecration (*a*) to be said night and morning, and of this fervent appeal (*b*) to be used during the temptation:

(*a*) O My Queen, My Mother, I consecrate myself wholly to Thee, and as a proof of my surrender I consecrate to Thee my eyes, my ears, my mouth, my heart, and myself whole and entire. As I am Thine, O Good Mother, do keep and guard me as thy property and possession. Hail Mary, etc.

(*b*) O My Queen, My Mother, remember I am Thine own. Keep me and guard me as thy property and possession.

Let children and young folks be affiliated to sodalities wherever possible. Thereby they both enlist themselves as Mary's clients and are trained to frequent Communion. Countless young people thus remain pure who would otherwise become debauched.

2. The responsible guardians of the chil-

dren are the parents and the teachers. Their main duty is to arouse and cultivate the children's conscience; they must, however, adopt many precautions to shield their innocence.

(*a*) The parents' responsibility begins even before the children's birth. We mentioned above the word hereditary sin or predisposition to vice. It happens, alas! not unfrequently, that, despite all the solicitude of his educators, a child manifests an astonishingly strong and precocious sexual bent of which heredity is the cause. There is, of course, a great deal of exaggeration in medical works anent hereditary vice. It seems dictated by the effort to find an excuse for all man's aberrations. Heredity seldom excuses man from all responsibility; still it remains true, sad to say, that strong predispositions to evil can be transmitted to posterity, and, what is worse, the conscience of many parents is not alive to this fact. Statistics show the baneful consequences of parental indulgences, "Blastophthoria" (germ corruption). Alcohol poisoning is quoted by the doctors as being the most common, which is as injurious to the brain as to the whole system. Countless

physical defects — chiefest among them being abnormal, ethical, and sexual perversions — are the legacy of alcohol-poisoned parents to their offspring. It is to be observed that such awful injuries to posterity may result not only from chronic tippling, but even from a single spree at the time of cohabitation. Let parents infer thence what earnestness and deep responsibility the marital rights and duties presuppose.

A physician who was treating an idiotic child received this letter from his father: "That child is a continual reproach to me, and the source of bitter remorse. That was the only day in my life I was drunk."

The laws and facts of heredity suffice to upset the ideas propagated not only by Social Democrats, but by prominent marriage-reformers, such as: "The indulgence of the sexual instinct, like the satisfaction of every other craving of nature, is each individual's personal affair." No, the fact is quite different. As the commonwealth demands efficient guarantees for the protection of the living, so, and even more so, does the health of future generations require stringent regulations and

sacred guardianship over marriage against the unaccountable extravagances of personal considerations and passions.

Hence serious obligations rest on educators and chiefly on pastors. In the language of a doctor: "The conscientiousness of biological responsibility for the holiness of future generations must be made a factor in our moral sentiments," or in Christian terms: "The faithful must be thoroughly alive to their sense of accountability to the Heavenly Father, who has placed the fate of children in their parents' hands." Who will fail to appreciate the importance and the deep wisdom of the usage of the Church which urges upon her members a chaste life as the best preparation for marriage? Hans Wegener in "We Young Fellows" utters this rather peculiar though just appreciation of ecclesiastical usage: "The law of heredity, of vice-transmission is the most dreadful verification of the ancient threat: 'The fathers' sins shall be visited on the children until the third and fourth generation.' As to the bestial rudeness of which young men who know that they are syphilitic, and yet marry, become guilty

right along, I will simply say that the whipping-post should be reintroduced for them. . . . Some years ago when our cattle had the mouth- and feet-distemper, a tablet was put up at all the farms so affected. Cattle were thus protected against contagion, but our women and the future generation must be immolated to the horrible virus of venereal diseases."

(*b*) A second duty of parents and other educators is to watch that sin may not invade the young hearts through outward enticements. To this effect they must thoroughly know the dangers of perversion mentioned above. Vigilance should be exercised over the games of children, over their behavior on the street, at school, and at home, their contact with servants, their sleep (wherever possible each child in a bed apart), their dressing and undressing, as well as their bathing.[1] Of course, parents beware of scandalizing their own children.

Alas! many parents deem it irksome to put some restrictions on themselves, for their

[1] Parents and guardians must never allow two children, whether small or grown-up, together either in the toilet or in the bathroom. (Note of T.)

children's sake, in things which are otherwise lawful; whereas doing so would greatly help them to self-mastery and self-uplifting. How interesting it is to read of the blessings a careful education sheds abroad on helpless children and on whole nations. What we said in the first chapter about the right spirit necessary to train their wards to purity clearly proves how this duty properly discharged wholesomely redounds upon the educators themselves. May all parents so behave before their children that these may say in after life what Louisa Hensel wrote of her parents: "They dearly loved each other; yet I never witnessed any trifling or childishness between them, nor even a quarrel."

(*c*) Moreover, the whole method of education must be calculated to eschew whatever may tend precociously to awaken or excite the sexual instinct.

Notwithstanding sad experience and medical warnings, many parents still offend by giving their children rich and highly spiced viands; while, on the other hand, scores grow up in utter wretchedness. Alcoholic beverages, long sitting, soft clothing, and soft beds,

lying abed awake after sufficient sleep, silly and sentimental reading, too much pampering and fondling, etc., are dangerous incentives. God be praised! the olden exigency of wise Christian training and living: "Learn self-mastery" gradually regains its sway. The degeneracy brought about in the sexual field by materialistic pedagogues has forced this view even upon creedless educators. Paulsen acknowledges: "Three great imperatives are the eternal guiding stars of true education: 'Learn to obey! Learn to exert yourself! Learn to deny yourself and to overcome your lusts!'"

The first cause of over excitement lies in our eating system: nearly all people eat too much. Again, our food is too rich and too strong; we feed ourselves like horses as Tolstoi said. Also too long sitting, excessive sleeping, which is a certain cause of exciting sensuality. There is hardly an exception to the rule that youths who, after awaking, stay in bed for hours are bound to be corrupt. Such is the opinion of an unbelieving specialist.[1] Tolstoi's language is vehement indeed, but it is a confirmation of Psalm xlviii. 21.

[1] Payot.

(*d*) Parents and guardians must keep on watching and lovingly guiding the children, especially at the time of incipient puberty (when they are about fourteen or fifteen, in cities earlier, with rough-living country folk three or four years later). It would be woful to promote subjective dispositions of this age (sentimentality, dreaming, linked to coarseness) by idleness, indiscriminate and inordinate novel-reading, bad theaters, love-making which, though limited at first to sweet dreaming, nevertheless weakens character and fritters away the precious time of youth. Besides, experience teaches that poetical love often terminates in horrible filth. Courting without the intention and the view of proximate wedlock, as well as wooing without any prospect, are generally censurable. At times, indeed, an early love may have salutary effects; this case however is rare, and the experienced Alban Stolz tells us the reason: "When neither of the parties is steeled by a thoroughly Christian culture, company-keeping is dangerous; although it may not lead members of the higher classes to gross sin, as often occurs with the common people, still a merely secular culture

affords no check to unrestrained imaginations and desires. The soul itself yields to sin."

(*e*) Wise parents and educators will, of course, bear in mind the rule emphasized in our preface that, without the support of a right all-around education, the utmost solicitude to guard youth against impurity will scarcely avail. They must at least remember this fundamental of Christian education: "Train to healthy godliness and to earnest labor." The latter is the best damper on the outbursts of the passions; it strengthens the will-power against the softness of sensual man and turns the mind from dangerous musings. Piety lifts man above everything earthly and opens the supernatural fount of Divine grace and as a fostering of the opposite virtue is the surest safeguard against each vice, so are the sense of religion, the spirit of prayer and of faith the best preventives of impurity.

Foerster has proved this very thoroughly in his "Sexualethik und Sexualpädagogik." He thus sums up his arguments:

"Religion is so fundamental and indispensable that without it the young, especially those of strong temperament, will strive in

vain to live continently, and — if we except a few rare cases — to banish and overcome violent temptations." And the eminent pedagogue Bishop Sailer wrote, "The most critical situations of youth, such as the period of awakening sexual love, prove beyond doubt that to give an early religious training is the educator's paramount duty. In default of religion, nothing shall save. Concupiscence clutches young folks, and like a giant crushes them unawares."

(*f*) As the object of education is gradually to fit pupils to stand alone, the training to purity must progressively so strengthen them that they may be equal to the temptations without the educators' help. God's aid is indispensable even to the most experienced. To this effect it is essential to discipline the conscience and the will.

V. Safeguarding Chastity. The Best Interior Guardian: The Well-trained Conscience

1. Conscientiousness

What is the Well-trained Conscience?

We are approaching the hardest point, namely, the answer to the question: What is the right enlightenment regarding sexual matters? And yet, we are not *principally* concerned about this teaching, but about that to which the instruction is but a means, namely, the training of the conscience or educating to CONSCIENTIOUSNESS.

Conscience has a double function. It judges of the morality of our actions; but it does more: It has its roots not only in the practical intellect, but also in the will; it is not only the herald, *i.e.*, the announcer of the Divine Law, but also the monitor and the awarder. The voice of conscience impels to righteousness and bids us beware of evil (conscientia antecedens), and when the sin is committed or the victory won, then (con-

scientia consequens) conscience rebukes (remorse) or praises the act (joy of a good conscience). To quicken the child's conscience, to make it conscientious, instruction by no means suffices; nor is it the main thing. The chief thing is strongly to imbue the will and the heart of the child with high aims and noble resolves through an all-sided education; the child must be filled with a great love for virtue and a great horror of sin, in the matter under consideration, with a great love for purity and a great hatred of all impurity. For the most accurate knowledge of sin and virtue, with little love for virtue and slight hate of sin, is not yet conscientiousness, as consciencelessness may be yoked to the most accurate knowledge.

A well-trained conscience regarding impurity is that conscience which clearly perceives a sin and the danger thereof, and which, on the alert at the first peril, immediately rebukes even the slightest faults.

Thinking readers will readily see the difference between the enlightenment which we advocate and the exaggerated, one-sided sex-information which affects the mind rather

than the conscience. The latter mere knowledge we again deprecate and condemn. Champions of the latter consider it the main thing and their only concern. We view information as necessary, for without definite knowledge there is but a false (an anxious, exaggerated or blind) and not an enlightened conscientiousness; but the main thing abides the training of the mind, of the heart, and of the will.

Unfortunately this conscientiousness with regard to purity is often lacking; yes, today a wave is sweeping across the country tending to dull and chloroform it both in public and private life.

Neglecting to train the conscience works disastrously even with children. Says Alban Stolz: "What so greatly facilitates the perversion of children (in whom the sexual instinct is at first naturally dormant), and why a whole crowd or school becomes so speedily corrupted, is the peculiar circumstance that the children's conscience in this respect is mostly unawakened, and therefore they are scarcely or at all uneasy when they fall either of themselves or through enticement. They

carefully conceal their sin from parents and teachers; with reference to God, many children are as little disquieted about this as about other processes of nature, and hence after sinning thus, they can say their prayers just as candidly as if nothing had come to pass."

2. Means to Train the Conscience

To train the conscience educators must strive first and last to implant in the child's mind from its tenderest age a horror of all immodesty and a love for virtue. What means are to be used?

We ask what course do parents pursue to make children conscientious with regard to honesty? First, the little ones are accustomed to respect what belongs to others by discipline, by example, by punishment in case of offence, by reward and praise when they have overcome a temptation. Next, as children grow up, parents teach and quote reasons. Assigning the reasons is the more important, *i.e.*, working on the youthful will through motives both natural and especially supernatural. Pious and loving educators

will find it easier to carry out this more important duty, *i.e.*, to allege reasons urging the children both to avoid what they have been taught as sinful, and to love and foster the virtue of purity.

Our religion abounds with these motives; we shall soon give the more important ones. Educators, however, must see that they select those appropriate to every age, and that they bring them forward as occasion requires and not all at one time.

Attention is called again to the fact that success must not be expected not even from the most efficient motives, unless the child receive a sound, religious, and all-around education. Christian educators must bear this well in mind that they should not expect every blessing from a single admonition, but they must try to eliminate as much as possible the defects of the previous up-bringing and their consequences. Should there be no further result than somewhat lessening the evil and hindering its growth, let us content ourselves even with this slight effect, rather than lose courage and give up further efforts.

Catechetical works agree in the enumeration of the most efficient motives to preserve chastity. Besides the general ones: The fear of and love of God, there are: 1. God's all-pervading presence, as also the Guardian Angel's. The simple warning, "God sees you," may accomplish more than many arguments and human considerations. 2. Your body is holy: a temple of God since you were baptized (and may receive other Sacraments). The body of a Christian is more sacred than the house of God, as it is a member of the body of Christ and the tabernacle of the Holy Ghost. "Whoso defiles the temple of God, him shall God destroy." (1. Cor. iii. 17.) 3. The whole man, and thus also the body, is God's property: therefore it is sinful to abuse it. "Do you not know that your members are the temple of the Holy Ghost, and that you are not your own? for you have been purchased with a great price. Glorify and bear God in your body." (1. Cor. vi. 19.) 4. The priest puts (or will soon put) the Body of Christ on your tongue, and you receive Him in your heart. How can you dishonor your tongue by unseemly language and your

heart by shameful desires? 5. Man's body is now frail, weak, and wretched; but some day it shall *rise glorious.* No genuine Christian will desecrate a body destined to such glory. 6. Depict to older children the punishments God has inflicted on the impure: the deluge, Sodom and Gomorrha, David; the warnings of Christ and of the Apostles. Still, catechists must speak in such a way that those guilty of that sin may not grow despondent, but may be moved to confidence, repentance, and amendment. 7. Lay stress on the positive side, on the sublimity of virtue, and on the salutary effects of purity of heart. Love of God and of virtue is the keenest spur to watchfulness, and a most powerful weapon against sin. We have dwelt upon some of its good effects (p. 16). Emphasize the importance of purity to secure Heaven. Every victory won over temptation is a stone for the tabernacle of glory and even for the castle of happiness in this life. In a word, it must be brought home to children what a treasure purity is for the present and the future, and what a tremendous loss is entailed by impurity. How many youths and maidens forfeited their

purity while laughing and playing, without suspecting the inestimable harm they suffered.

Further encouragements educators will find, *e.g.*, in "Die Perle der Tugend" (The Pearl of Virtue), by Ad. v. Doss; "Sturm und Steuer," by Dr. Holl; "Die schönste Tugend und das Hässlichste Laster," by Bishop J. Zwerger; "Die schönste Tugend," by Dosenbach; and M. Meschler's "Life of St. Aloysius," and in Jordan's "The Danger of Youth and a Tried Antidote."

3. Instruction

A. *Necessity*

Though less important than the assigning of motives, instruction is more difficult and absolutely necessary to educate to purity, and it is at least as essential as schooling in other moral laws. Children should be taught everything about the commandments of God before their passions grow strong, and before there arises great danger of breaking the Divine law; the same rule holds good with regard to purity. Unfortunately educators frequently shirk their duty in this respect. Some may fancy they are acting right in not

broaching this subject to the innocent, but the real motive of this omission often is that they fear the trouble attached to such training of the conscience. This, of course, is no excuse for slighting this important educational duty, as the young, bound to meet with great dangers, would in the end be overcome by them.

Another cause of this neglect is the view or the confused sentiment that everything sexual and each word spoken thereon is sinful. Such notions have at times assumed the proportions of formal heresies, which also taught that marriage was something wicked. A remarkable fact is that those rigorists often sank into the filthiest depths of vice. The Christian truth is this: the abuse only, and inordinate sexual indulgence are sinful; whereas sexual life controlled by reason and faith fully harmonizes with the law of nature and was raised by our Lord to the high dignity of a Sacrament.

If there are vital interests concerning which youth needs the most definite instruction and very early training of conscience, the subject we are treating certainly belongs to these;

else errors will result, which are either altogether or almost past correction. Experience substantiates that many young people, especially girls of pious families in thoroughly Christian countries, were entrapped in the meshes of seducers only because their parents and educators had failed to forewarn them. The second German edition of this book called forth letters in which priests and pastors again confirmed this experience by tragic examples.

To emphasize that right instruction on purity is one of the greatest educational duties, we allege these testimonies of men of wide experience:

Hirscher in his preface to "The Life of the Blessed Virgin," says: "I have been told there are in this volume certain passages which may scandalize maidens.[1] I reply: Should there be reason to fear that the perusal of my book will draw girls' attention to sexual relations, of which they were heretofore ignorant, I hold such will be the case only with those who have grown up in childlike innocence. Their very nature and surroundings would shortly bring them to this knowl-

[1] See App. 16.

edge anyhow. I question whether it be better to leave girls to their own thinking and suspecting, to the spying of and listening to their companions, or to inform them on sexual matters through the lives of Saints. I decidedly champion the latter course. Alas! while mothers believe that ignorance is bliss for their children, the latter are nowise ignorant, but they have learned everything from all sides; and they have been taught exactly that which they should never have learned. Therefore mothers should not leave sexual enlightenment to strangers, but impart it themselves, in connection with the lives of our saintly models.

Alban Stolz also severely censures this usual negligence as well as the insufficiency of the instruction ordinarily given. Jungmann quotes him with slight verbal alterations, and all experienced pastors will agree with him: "It is a great pity that many catechisms slink away from this sin with a few empty expressions and leave the explanation of the empty words to the teacher's good or bad sense. It was precisely the catechism-makers' duty prudently to present the right information in

a sufficiently intelligible and yet not too plain a manner.

To tell children that they should "beware of doing things which they would be ashamed of before their parents or teachers," amounts to nothing. For many things happen to children which trouble them, though they are perfectly harmless, especially if their parents are strict with them. To blush or to be ashamed is no index to guilt. A child caught praying aloud in a room or sternly charged with stealing will generally turn scarlet. How can we expect light-headed children to reflect at every thoughtless act of theirs, whether the aforesaid rule apply to it or not. I know of many cases where young people assured me they would never have fallen into that sin, nor persisted in it for years, had their parents or teachers instructed or warned them. Without emphatic teaching about this matter, outward or inward temptations to impurity don't disturb the young folk's conscience; at most they may feel some weak hazy qualms which prove quite ineffectual. On the other hand I am not aware of a single case of danger or harm resulting from earnest in-

struction given in carefully chosen words. I strongly maintain that such clergymen and parents are blinded by the devil who ween that the surest way to keep their wards innocent is never to tell them aught about such things; as though the darkness of ignorance could shield a soul against a vice which loves darkness above all, which needs it, and cannot thrive without it. That wise silence will compass one thing: children will conceal these sins in confession, as they do not know how to accuse themselves thereof, or they believe that such things cannot and may not be mentioned in a decent way, and because their conscience is not awake regarding this matter. Concealing this important sin may last for years until it brings them down to the chambers of death. (Prov. vii. 27.) [1]

B. *General Remarks on the Way of Instructing*

This teaching, as we stated, aims at cultivating a chaste conscience. Accordingly, it must plainly tell what is sinful. This is a very hard point: neither too much nor too little

[1] Jungmann: "Theorie der geistl. Beredsamkeit." Third edition, II, 222. (Not in the fourth edition.)

must be said; hence it is absolutely *indispensable* for young catechists to *weigh every word* whereby they must make children understand what is sinful or dangerous with regard to purity. It is advisable to write out and even to read this instruction.[1]

Children should be prepared for this teaching in their homes before they are of school age. Where there is a will there is a way. When, for instance, little ones do something which their seniors would deem immodest, it will suffice to say to them sternly: "Ish! don't do that." In order gradually to awaken the conscience, modesty, this excellent shield, can easily be acquired by habit; in fact, the early years' education amounts to little more than accustoming children to certain ways. Therefore, with little ones there is no question of difficulty, except as far as the watchfulness over their behavior is concerned. Although an early sexual awakening is an abnormal oddity among children, still parents must be on the lookout lest playful fondling lead later to the formation of sinful

[1] Jungmann: "Theorie der geistl. Beredsamkeit." Third edition, II, 223. (Not in the fourth edition.)

habits. Quiet children ought to be watched more where they believe themselves alone, and lively ones more when they are with others.

With the age of discretion, *i.e.*, when children commence attending school, begins properly the duty of instructing. To answer the question as to how far the teaching should go, a sharp distinction is to be drawn between class-teaching at school or church, and private teaching which parents first, and catechists next, are bound to give in and outside the confessional.

Our modern enlightenment promoters blundered most with regard to the class-teaching. We shall deal with it first. The following paragraphs will be most useful to catechists. Parents may profit by them also, as their educational endeavors must harmonize with the school-teaching.

4. Class-Teaching of the Minims

A. *Foreword*

Toddlers are to be instructed only on modesty and immodesty (pudicitia — impu-

dicitia), not on purity and impurity (castitas — luxuria).

By modesty we understand here that tender feeling which considers and shuns as sinful not only direct offences against chastity or the abuse of the sexual organs, but also whatever may lead to impurity: improper looks, words, uncovering and touching the body. Though distinct, modesty and purity are linked together. Modesty is a natural sign of genuine purity and its best shield.

Children of the lower grades, as a rule, commit only faults against modesty and not directly against purity. Instructors shall be mindful of this at the class-teaching. Even should worse corruption have crept in, only modesty and immodesty can generally be dealt with. The grave sin of impurity may be merely hinted at in such a way that only those who may be addicted to it shall understand.

B. *Method of Instruction*

The catechist must *first* explain what immodesty is. This can easily be done with the history of Noah and his sons.

Sketch: Noah made wine, and got drunk. He did not sin thereby, as he did not know the strength of the wine. He lay naked (altogether uncovered) in the tent. That was no sin for him either, as he did not know what he was doing. His son Cham saw this; and instead of covering his father, he went to his brothers, and told them laughing what he had seen. The two other brothers then took a cloak and covered their father with their faces turned back so as not to see his nakedness. Cham had sinned through immodest looks and words; he had gazed immodestly on his father lying there naked, and then boldly talked about that to his brothers.

So you would be immodest, you would sin against the sixth commandment, by needlessly uncovering such parts of your body which should always be covered, or by looking at such parts of your body and touching them. Mind well the whole of your body must not always be covered, for instance, the arms, the feet. But a modest child will not let other children see him naked, for example, when bathing; but he would put on a bathing suit.

It is also a sin wilfully to think of immodest

things, to wish for them, speak of them, or listen to indecent language. Doing so is sinful and forbidden by the *sixth* and *ninth* commandments. God has added the ninth commandment to make us still more careful against such sins. These two commandments are . . . Recapitulation: Thus it is a sin for a child wilfully (and unnecessarily) to do such things, to wish for them, to look at them, or read them with the *eyes;* to speak or sing them with the *mouth;* to touch them with the *hands;* to lust after them or take pleasure in them with the *heart;* to do them or allow them to be done to one's *body.* (Linking these ways of sinning together by the different parts of the body helps the memory.)

In the *second* place, the gravity of this sin against modesty must be explained. While it is necessary emphatically to warn against it, one must beware of exaggeration or rigorism, to hinder a false conscience in the children; to represent as sinful every immodest look and touch is false, and will cause confusion, as children often do such things through mere thoughtlessness, levity, or curiosity. The wicked sinful pleasure (delectatio venerea)

is mostly quite unknown to them; hence there is less danger of its arising through such thoughtless touches, looks, and words; yet that (seeking wicked pleasure) is the reason why such actions are deemed impure and sinful.

Therefore, one must proceed with the explanation in this way: These sins of immodesty are mortal sins when they are committed quite wilfully and with the view of seeking wicked pleasure, for God abhors everything like that which is done wilfully and to procure wicked pleasure. Whatever is done through thoughtlessness, levity, curiosity, or sensitiveness, is not a great sin, but only a venial sin. But, you know, this sin also offends God. God will not love so much a child who lightly commits venial sins, and will no longer give him so many presents of grace. And so a child who makes little of venial sins will easily fall into mortal sin. A mortal sin is that which is done out of wicked pleasure-seeking. Oh! One can commit awful sins against modesty and purity. Woe to the child who dies in mortal sin. He would go to hell. None of you want to go to hell.

Therefore you should be modest and pure. I will tell you how a modest child behaves. (Under thirdly.) But first something more: At times it is necessary to look at, or touch such parts of the body which are otherwise kept covered and not touched, for instance, when one is sick or something hurts or itches. He who simply wants to get rid of the pain or the unpleasant feeling does not sin by touching his body. What is necessary is not sinful.

Some may object that representing many an immodest thing as only a venial sin will not sufficiently hinder it: We reply, it is always wrong, even with a good intention or object in view, to exaggerate the guilt of sin; besides, many a child would instinctively perceive the object of the false exaggeration and slight the lesson given; finally, it is wrong to hold that children make little of venial sins. Instead of exaggerating one way or the other, let catechists strive to fill the children with horror of venial sin and with strength to resist it.

Another objection which holds good against all class-teaching of this subject is that the

explanation: "Such things are mortal sins if done to procure wicked pleasure," will prevent many children from knowing when they commit a mortal sin. I reply: To make matters clear, individual instruction is to be resorted to. The catechist will therefore refer both to confession and to private instruction. (See under fourthly.) In class-teaching no more can be said.

Thirdly, the application must be made to concrete things of the child's life. Mey has some good points on this in his catechism lesson on the sixth commandment.

We quote some things from it with slight alterations: How does a modest child act? The moment a child gets up early in the morning, he (like all decent God-fearing people) dresses at once. He does not look on or touch parts of his body which should always be covered, nor will he allow others unbecomingly to look at or touch him. On seeing that his little brother or little sister, while playing or sitting, has lifted his or her dress too high, he does not look on, but cries out at once: "Pull your dress down!" He does not like to hear vile language, but he feels

sad over it, and goes away. When something immodest comes to his mind, he does not keep it in his head nor think over it, but he drives it away, as we drive off wasps which light on our faces. He does not enter the water-closet (toilet) when someone else is in it, or when otherwise the child steps aside, he is modest and goes out of the sight of others. At night, when undressing, he is careful again that no one may see him naked or half naked. Then he nicely lies down in bed, and does not feel over his body, but crosses his hands on his breast.

When several children have to sleep together, they don't feel one another's bodies, but they think: "Our Guardian Angels are between us and watch what we are doing. So we will not do anything wrong." As throughout the day, so before falling asleep, the good child thinks of God's presence. He sees and hears everything. No sin, though committed in a dark corner, can be hid from Him. Therefore modest children beware of everything that would be wrong before God; also they pray well to their Guardian Angels who guide and protect us against impurity. They love the Blessed Virgin too. She takes

her children under her mantle to keep their souls pure. Wind up by relating how St. Stanislaus could not bear to hear improper language, but fell to the ground when he heard people use bad words around him. That is why God loved him so much. He is now with the Angels in Heaven. Be always modest. Modest, pure children go to Heaven, to the Angels; immodest people often are cast into hell, to the devils.

Fourthly: As private instructions only can go into details, the catechists will say to the children of age to go to confession: "If you wish to remain pure, be perfectly open with your confessor. Tell him whatever you have done against modesty or purity. And when you doubt whether something is a sin or a grievous sin, tell the priest; 'I have something more against the sixth commandment.' He will gladly help you and tell you whether or how it is sinful."

The catechist may refer the children to other private instruction. When he is aware that their parents are eager and able to teach them, he will inspire them with the greatest confidence towards them. But as many

parents are very remiss in this duty of instructing their offspring, the priest will often have to make up for the parents' neglect. How can he do this? (See p. 110, etc.)

5. Class-Teaching of the Older School Children

1. In explaining impurity before a class, catechists cannot go further than with the pupils of the lower grades. Let them repeat what they taught before of modesty and immodesty. The children will understand much better now. Other Bible stories should be used (Joseph in the house of Putiphar — Sampson — David's fall and punishment — Susanna — Mary Magdalen), and emphasize still more that immodesty leads to very grievous sins of impurity. Teachers must insist that whatever is quite wilful and done to procure wicked pleasure is a mortal sin. Therefore, when something immodest is done merely through levity, thoughtlessness, curiosity, sensitiveness, or without sufficient reflection, it is not a mortal sin; but wicked pleasure may easily supervene, and then it becomes a mortal sin.

Even to older children no explanation may be given of this wicked pleasure (delectatio venerea), nor of the ways it can be procured. For, as public instruction cannot be so definite or so adapted to every one's capacity, children who are altogether ignorant of it might by this explanation be prompted first by curiosity and then by downright malice to impure deeds. We must not forget that imagination and concupiscence are very strong with regard to these matters, and that the mere knowledge of delectatio venerea might prove a continual source of temptation which children could not resist. All children acquainted with such grievous sin will understand wicked pleasure without further explanation. (How far explanations may go for the older children and in private instructions will be stated on pages 95 and 116.)

The Roman Catechism has the following warning: In the exposition of this matter, let the parish priest be very cautious and prudent and let him treat with great delicacy of language a subject which requires moderation rather than copiousness of speech; for there is reason to apprehend that, by detailing too

profusely and copiously the various modes in which men may depart from the injunction of this law, he may, perhaps, light upon those topics which often supply matter to inflame, rather than means to extinguish lust.

Prudence and reserve must not lead children to suspect something mysterious behind everything sexual, for this precisely would stimulate their imagination. The object of this prudence is to preclude children's too early acquaintance with causes of perversion. Withal educators must remove the suspicion of there being anything mysterious or extraordinary in things sexual, as every other allurement to man's sensuality is easily robbed of its strength by exposing its emptiness, and showing that whatever excitement there is in it is the result of an overheated imagination. Therefore we lay stress on every word of the sixth commandment being simple and candid though earnest.

2. These older children especially (of whom we speak now) must be admonished to be perfectly sincere, to unbosom themselves of all their sins and doubts in confession, and,

if necessary, to ask for explanations which cannot be attended to in class-teachings.

Schöberl says rightly in his "Katechetik": Admirable disposition of Divine Providence! The secret of the sexual relation is placed here under the seal of sacramental confession. If this Sacrament did not exist, it would have to be invented, were it only for the instruction on the sixth commandment, which must be given to children, and cannot better be given anywhere than in the confessional. Here children lay bare the deepest recesses of their souls; they reveal the doubts which spring up about the age of ten or twelve concerning this matter; then their thoughts, desires, their interior and exterior dangers and occasions of impurity. Children interrogate and the priest answers in God's name in a manner befitting the individual spiritual circumstances and needs. Of course, confessors will meet with some difficulties here. Priests must question most prudently in order not to teach new ways of sinning, and yet clearly enough to find out if any grievous sin have been committed.

The following statement of a Protestant

pastor on confession is quite interesting: "Thorough unburdening of the heart is necessary. The idea of confession is right in principle, although the usual set way of the Catholic practice of it is wrong, especially as the most serious cases of the penitents' disorders of conscience and anxieties often slip the memory and can be found only by careful and loving questioning.[1] I have observed that the most intimate unbosoming in prayer often fails to relieve."

In these last years such testimonies, especially from physicians, abound. They agree in praising the salutary effects of confession.

3. Catechists must lay special stress on the motives for leading pure lives with older children; besides the reasons given above (p. 43) they must bring home to the children:

(*a*) The beauty and joys of chastity, so that they may find real happiness in unclouded purity and, on the contrary, may turn with disgust and hate from the trouble- and misery-breeding impurity.

[1] That is exactly what all conscientious confessors do. Outsiders ought to study our doctrines and practices before venturing to criticize them. (Note of T.)

(*b*) The punishments of that vice: Those inflicted by God. (Roman Catechism, Part III, Ch. VII, 9.) The shame and the contemptibility of that sin. (Ditto 8.) The harm done to body and soul; the blinding of the soul is given by the Roman Catechism as one of the greatest punishments of impurity, and experienced pastors will readily find examples from lives around them.

(*c*) Motives of hope and confidence to encourage those addicted to impurity who desire to rid themselves of it; yet a horror is to be inspired not against the body itself, but merely against the vice, and pains must be taken to forestall the impression that everything sexual is sinful, whereas only the abuse of God's wise ordinance is sinful (comp. pp. 14 and 47).

4. Catechists must carefully instruct their children on the dangers of impurity, and supply them with the means to preserve chastity. Certain questions about this are to be found in catechisms; add to them instructions supplemented by apposite Bible stories.

The Roman Catechism, Part III, Ch. VII, enumerates the following dangers illustrating

them by the Scriptures: Idleness (Ezech. xvi. 49); gluttony (Jer. v. 7; Luk. xxi. 34; Eph. v. 18); unrestrained wandering of the eyes (Mt. v. 28; xviii. 9; Mk. ix. 46; Job xxxi. 1; 2. Chron. xi; Gen. xxxiv. 2; Dan. xiii. 8; Eccl. ix. 5); over-dressing of women (Eccl. ix. 8; 1. Petr. iii. 3; 1. Tim. ii. 9); ribald language, (1. Cor. xv. 33); indecent songs, dances, books, pictures (Cf. Conc. Trid. sess. 25, decr. de sctis imaginibus.)

As *means* to preserve chastity are recommended in the same book: shunning all the dangers quoted; frequent confession and Communion, prayer with alms and fasting: "For chastity is a gift of God, which He grants to those who rightly ask for it"; also God does not allow us to be tempted above our strength; other penances, watchings, pilgrimages (comp. 1. Cor. ix. 25, Rom. xiii. 14).

5. On the difference of the sexes something may be said to the children even of the lower grades.

Let this be done not in connection with the sixth commandment, but on other occasions, as with the story of the creation of Eve. God in His wisdom created the first

men as male and female. Adam was to be the father and Eve the mother of all men. Therefore all children come into the world as boys or girls; boys grow into youths and men; girls into maidens and women.

The object of these apparently superfluous remarks is to accustom the children early to look upon everything, also the differences of sexes, as being so ordered by God. Hereby we firmly establish the moral side of things sexual against the merely physical, and this is a capital rule for all sexual pedagogy.

Furthermore, the children's attention should be directed to the different properties and natural attributes of both sexes; and, what is more important, the whole education should carefully guide and train these diverse powers and inclinations; with boys the knightly character, with girls the motherhood instinct. Much harm to individuals and to society results from the tendency of rendering men effeminate and women mannish. Elis. Gnauck-Kühne rightly observes "The manliest man and the womanliest woman will be the finest ornaments of their sex." "Chiv-

alry" is, of course, not the ridiculous character of many "knights" of the ball-room, but it is the instinctive gradually definite consciousness of the earnest duty to which man is called of fighting injustice, protecting the weak, working for the family, the community, the country, and the Church. Superior bodily and mental strength never turns the knightly man into a ruffian; he is particularly considerate towards woman and ready to defend her.

Children may be told: God made boys and girls for different life-tasks; youths and men have to do hard labor, especially outdoors; girls and women do the inside work and care for the little children. Therefore the Creator endowed the sexes differently: man is stronger, has more thought- and will-power; woman has a tenderer heart. That is why girls must become very good and pious, help their mothers, take care of their little brothers and sisters, be reserved, and not take up the games and gymnastics of boys. (Emphasize these particulars according to countries and circumstances.)

Of you, boys, God expects that you learn

industriously, that you accomplish something as men. Learn to obey that you may not become insubordinate; beware of being rough, especially with those weaker than yourself. (Cf. pp. 123 and 126.)

6. We unqualifiedly reprobate as unbecoming and dangerous the project of modern sex-reformers advocating the direct teaching in school of the merely physical propagation of man. We shall speak of private instruction further on. All the grounds set forth in favor of this method of enlightenment, were there an appearance of truth in them, cannot do away with the dangers nor with the practicable unfeasibility of such public sexual teaching, even were the teachers men of mature age; in common schools, such class-instruction would at least directly impair the sense of shame, besides proving injurious also on other scores. All that may be done in this line in the class-room is but an indirect preparation for the study of natural history by referring to the law of propagation to which the whole organic world is subject; one must guard against saying too much here, and above all, a comparison between animals

and men is utterly unbecoming. More of this on pp. 80, 85, 102.

6. Class-Instruction on Marriage for Young Folks about to Leave School

1. Shortly before graduating or, according to circumstances, after they enter college, the young should be given an instruction on marriage, much more complete than they received in the catechism lessons on the Sacraments. Boys and girls must be taught in bodies apart. Thus there will be more freedom for the speaker and less liability to distraction with the hearers.

Such an instruction at this age is necessary to hinder serious missteps through ignorance and wantonness. The more important the duty, the earlier and the more imperative the preparation for it.

Hirscher says: A clear convincing intimate and modest instruction for catechumens (and all young people) is of all the greater importance because the less insight they have into the high meaning of the sexual, the more they fall; and the greater their knowledge of and their enthusiasm for the sexual as a sublime

creation of God's wisdom and grace, the less they err. How infinitely regrettable that false fear and shame should keep educators from clearly setting forth the holy phase of a subject of which hoodlums expose and flaunt the unholy at every street corner. (Katechetik.)

2. What is our attitude in regard to the merely physical and physiological side of this question? Shall we at least for these older pupils yield to the suggestions of those modernists who recommend instruction with illustrating charts? We answer with Hirscher: Let catechists never teach the material side of sex-properties, as this is generally the parents' business. Fortunate are they who were not instructed herein too early, by such as had not the call to impart that information. Even now the catechist shall deal only with the moral and religious aspects. Let him bear in mind, however, that most of these fourteen-year old children are acquainted with the physical aspect as well. This supposition will enable him to speak more freely; he will have less trouble to select his words than before younger pupils.

Is the fact which we suppose here something normal or is the knowledge of even the material side of things sexual precocious at this age? Not necessarily, as it may properly keep pace with the physical development, so that by the time of sexual maturity the knowledge thereof may also be complete. Two points, however, must be observed: *First*, contrary to the trumpeting of the countless advanced romantic sex-illuminators, we hold that this full knowledge is quite obtainable without wallowing in the mire of sin. Debauchery has as little to do with the high and clear appreciation of marriage as the bearing of the insane has with the laws of logic. *Secondly*, complete sexual maturity does not coincide with the age of puberty; it is rather that period when man is not only physically, but physically and morally fit to enter wedlock. Professor Seved Ribbing designates the normal marriage-age for northern countries that of about twenty-six for men, and twenty-three for women.

To our minds the most natural course were gradually to attain to the full knowledge of sex matters shortly before marriage. Foerster

holds the same view, because innocence has this advantage that it keeps the mind of adolescents free from sexual phantasms and reflections; and this immunity is at times a much greater preservation than thorough knowledge. The fact is that most young persons become thoroughly conversant therewith in their early teens. Their own thinking and experience, allusions of adults, often unfortunately, direct information from such as have no business to give it, happenings in the animal kingdom, etc., furnish that knowledge. Indeed, the danger of wicked precocious enlightenment is so great nowadays that wise parents and tutors begin the forestalling *private* instruction sooner than would otherwise fit in with the natural undisturbed educational development. Foerster adds to his words quoted above: "Unfortunately the fact which confronts us at present is that, in the country as well as in cities, from all kinds of roily sources this information steadily flows into the child-world in its crudest and most dangerous forms, so as to leave the pedagogue not the choice between knowledge and ignorance, but between foul and clean knowledge.

And the timely earnest and confidential instruction, as set against infection, is just as profitable as timely grafting is to preclude blight.

3. All are agreed on the necessity of a thorough instruction on marriage for common school graduates. Opinions differ, however, as to the substance of such a lesson. We are aware that our sketch on page 85 will not suit everybody, as some may consider our language too plain and liable to scandalize.

There will undoubtedly be cases where even the carefully selected words of the following sketch may positively do more harm than silence, so that prudence would counsel still greater reserve in a public lecture to hinder the possible "scandalum pusillorum or pharisaicum." Nevertheless, such cases will be rare, and will occur in special localities, where, for instance, there is strong prejudice against the catechist. As a rule, though, no more harm will result from a careful instruction than that some may be astonished, and in their surprise may form a hasty unfavorable judgment and perhaps sneer. But what is that compared with the awful havoc which

complete silence would cause to youth and the future generation! Certainly tact as well as prudence must preside at the instruction; very young priests especially must be careful; nevertheless, an exaggerated anxiety must not over-rule wisdom. Another objection, that it boots more to fill the heart with holy fear and love, than to enlighten the mind, we have sufficiently anticipated by what we said on conscientiousness (p. 46). Love for purity and hate for lewdness is ever the main thing, of course; but how can young folks acquire this love and hatred, unless we distinctly tell them what we should love, and what we should shun and hate. The blessings of chastity beloved of God and its significance for the welfare of individuals and society as well as the curse of the opposite vice must be plainly shown forth agreeably to truth and reality, and must not be based on hazy experiences.

4. In using the following sketch catechists may weave in Biblical examples to lift everything still higher into the sphere of faith, and make it more sacred and more efficacious. The tone of the instruction must be pervaded

by religious earnestness. Boys and girls are separated.

Outline of Instruction

Foreword: I am about to speak to you on a matter which St. Paul called a great Sacrament in Christ and in the Church, which is of the utmost importance for the whole of mankind, and on which may depend your temporal and eternal happiness; a matter which, to God's dishonor, young and old make a subject of sinful witticisms and jokes, the Sacrament of matrimony.

1. It was God's will that multitudes should people the earth, serve Him and go to Heaven. That is the result of God's love. As He chose to create and make happy millions and millions of Angels, so also He wants millions and millions of men. For men's sake, He created uncountable plants and animals.

2. How did God's wisdom provide for the multiplication of mankind? By creating man, male and female, and instituting holy marriage.

(*a*) *Three different kinds of living beings:* Pure spirits (Angels); beings endowed with a

body (plants and animals), and man between them. By his soul man is like the angels — immortal. By his body, man resembles plants and animals. The object of this distinction of the three classes of living beings is that the children may clearly perceive God's wisdom in the way man is propagated: The wonderful union of matter and spirit in man, and corresponding to this, his propagation is quite different from that of animals — material and spiritual. (Particular stress is to be laid on the Creation of the soul, thus showing the boundless difference between the propagation of man and of animals. Continue:)

(*b*) According to man's nature, God has provided for man's increase. How did the Angels come into existence? Not from other Angels. Angels have no father and mother; but they came directly from God's hands, having been created. So it is with man's soul. You did not get your soul from father and mother. But from God alone. And as the soul is the principal part, we must say: Man is mainly created by God out of nothing. Yet you come from your parents too. God does not make man's body by Himself alone,

but He wants the parents, father and mother, to work along with Him. Therefore, father and mother are our bodily father and bodily mother. (We intentionally avoid the expression: "The body comes into existence as with the animals"; and first, because with man the union of the bodies of parents does not remain something merely material, but it must have a soul — it must be animated and directed by wise and holy purposes; and, secondly, as man's propagation must be protected against all low views, it is essential to emphasize that parents simply cooperate with God, as the bodily union has such an effect only through God's almighty power.)

(*c*) Why did God ordain it so? For two reasons: First, because He allows that creatures everywhere cooperate as far as lies in their power to preserve and perfect the whole creation. That proves God's power and wisdom. For, such an artist is greater who not only makes beautiful works of art himself, but who can also communicate his own talent to his pupils and make them even surpass him. This God does: He gives creatures, His pupils, talent, and power to bring forth under

His direction such things which man's art can never accomplish. Secondly, God has willed it so because of His love. He knows that parents need much love to raise their children, that only great love could be capable of making the sacrifices necessary for the children's education; and children are brought up much better when their parents love them much. See then how wisely God acted in putting that love in the parents' heart. He knows that man has a special love for that which he makes himself: That is why God has willed that parents should cooperate with Him in making their children's bodies. Hence, you understand why step-parents lack that great love, unless God's grace supply it.

(*d*) Therefore, also, God has created two sexes — male and female, and He willed that they should be united by the holy bonds of marriage, in order that they may cooperate with Him in the creation of new men.

(*e*) And as God created man, his soul and the wonderful powers of his body as well, out of sheer love, so parents should cooperate with God simply out of love in making the bodies of their children. That is why parents

must lovingly live together, and then, if it be God's will, they get children. (This: "If it be God's will," must be emphasized so that even children may know why some parents have children and some not. This whole paragraph aims at preventing the common view of marital rights and duties.) (Compare p. 107.) Thus you see that whatever you have, you owe it to the love of God and the love of your parents: your body and your soul. Hence, you must love God above all things and your parents next to Him.

3. *The greatness of marriage.* — The creation of a new man is something unusually important, far more so than the building of a house or the making of a garden. The child is not short-lived like an animal, but it is destined to live forever, a brother or sister of Christ, a member of the Church. It has an Angel for its protector, and was purchased by Christ's Blood. What an important thing is it then, when a new child is created, a human body is built and God breathes the soul into it? (The object of our repeated reference to the importance of man's origin is clear. We want to hinder the degrading of the sex life:

the low view of breeding a new human being) (actus generandi.) This comes to pass according to God's will through marriage. That is why God Himself blessed the marriage of Adam and Eve, and why our Lord hallowed the marriage of Cana by His presence and by His first miracle. That is why He made marriage a Sacrament: The Sacraments are the greatest treasures our Lord left us, as they cost Him His life and His blood. As priests are prepared by Holy Orders to perform their holy ministry, so married people are consecrated by the Sacrament of matrimony to fulfil their duties, that they may be fit instruments in God's hands to bring forth children.

Therefore a lengthy preparation should precede the state of marriage; as boys and young men who expect to become priests have to study many years and train themselves to virtue, so should boys and girls, who look forward to marriage, prepare their souls and bodies for years through the practice of purity, godliness, humility, and love of the neighbor. Then they can nourish the certain hope that God will grant them in the Sacra-

ment of matrimony many graces to enable them properly to discharge their sacred duties, among which is that of rearing children for God's kingdom.

4. *Sexual inclination and mutual love of the wedded pair.* — That married people may better comply with their sacred duties, that they may get better children, raise them better, and that they may make themselves happier both in this life and in the next, God has endowed man and woman with many qualities and prerogatives of soul and body, chief among which is a great love which God put into the man's heart for the wife, and into the wife's heart for her husband. For just as any work is done more easily, when done with pleasure and joy; the same holds good with regard to the duties of married people: when man and wife love each other, they are better and happier, and their children are better and are brought up better. Yes, it is God's will and His commandment that man and wife shall love one another dearly; more than anyone else in the world must every man love his wife, and every wife her husband. Under pain of mortal sin God forbids

man to love a strange woman like his own wife, and woman to love another man like her own husband: that would be the sin of adultery, marriage-breaking, as the Germans call it, because the marriage-bond is tampered with thereby.

5. *Courting.* — Married people then must be united by a great and a strong love, else their marriage would not be happy; and an unhappy marriage is a kind of a hell. That such a love may exist and abide, first of all the grace of God is required. But also something more. Married people must esteem each other. Their temperaments and characters must agree or harmonize. That is why people who want to marry must learn to know each other, and make sure if they suit one another, if they are virtuous and may hope to have a happy union. This preparation by which future husbands and wives learn to know one another, and try each other is called courtship. That is the proximate preparation for marriage. And just as seminarians prepare themselves for the priesthood by recollection, self-denial, and much prayer, so the time before marriage

must be spent in a holy manner. Thus they who become engaged should:

(*a*) *Pray* much and perform good works to obtain light from God, first to find out whether they will be happy with one another, and secondly, to prepare well for the Sacrament of matrimony.

(*b*) Strive to know each other and become quite certain about the future. Hence, they observe and watch each other closely, and inquire about each other of trusty persons. They are bound particularly to heed the fourth commandment, as God has attached special blessings to its observance. They should inform themselves whether they are good and religious, whether the girl is tidy, orderly, and loves home, whether she is not given to backbiting and slandering; whether the man is not rude, addicted to drink and vice. For all these reasons they should, before commencing to keep company, ask advice of their parents and at times of their pastor. So you see that company-keeping is allowed only when there is the intention and the prospect of marriage; besides, great prudence must be observed. Prudence, for love cannot exist

without esteem; when young folks are imprudent and light-headed, courting easily leads to sin, and sin takes away mutual respect. As company-keeping is not always carried on properly, let me warn you:

6. *Against improper conduct.* — The inclination of the sexes toward one another comes from God for a good end. Unfortunately, through original and personal sin, disorder has crept in. This inclination often begins too early and becomes too violent. Thus many people fall into sin, as they love one another before the time in such a way as only married folk may and must love each other. That is early and bad courting and love-making. And this is sinful, because it is against God's plan. I entreat you therefore to put off making such acquaintances until you are old enough. Watch over your hearts, and stifle such incipient love for persons of the other sex. Avoid what may lead you to it. And when you are of the proper age, consult your parents and your confessor before giving your hearts to anyone.

This is essential for your happiness. Those who begin and keep up courting too early,

often fall into great sins, and spoil their future wedded happiness. God will not bless those who prepare for marriage by sin. And without God's blessing, a happy marriage can never be found. (In instructing girls, add something about the snares of seducers.) See pages 26, 35, 73, etc., for the remarks on the dangers and safeguards of purity. And if circumstances warrant it, something may be said in the public instruction for girls of what is recommended for the private instruction (page 126).

7. *The sixth and ninth commandments.* — God forbids young people prematurely to love each other like married people; precocious sexual love must be curbed. Why? That marriage may turn out all the better. Those who give their hearts before the time may not be able to keep them after marriage. Therefore to protect marriage, and to protect the children who spring from wedlock, God has forbidden all impurity by the sixth and ninth commandments. Bodies and souls must grow and remain pure and strong, in order that from such chaste and robust parents may come good children. Sins of impurity have

been and shall be severely punished by God. (See pages 16, 45, 65.) One may repeat here the previous instruction on chastity, insisting on the fact that the purer young folks keep themselves before marriage, the happier shall be their married life. Also, according to local circumstances, a strong warning may be given against solitary vice. Prudent catechists will easily decide what may be taken from the private instruction for the public one. (Pages 1, 2, etc.)

8. *Virginity.* — (Children and especially school graduates must be imbued with great reverence for the state of virginity, because this belongs to the spirit of faith, and because the vocations to that state, if any, must be roused, and also because such as are not called to it will derive thence a support to observe chastity according to their state of life.) Catechists must define the *state of virginity:* Lifelong chastity with renunciation of marriage. Some married people remained virgins: Joseph's and Mary's example in this respect has been followed by some pious Christians. How sublime is this state of virginity we learn from the example of our Lord and

His Holy Mother and from Jesus' predilection for virgins (Joseph, John); from the praises Christ and the Apostles bestowed on virginity. (1. Cor. vii.) The reasons are: The unmarried can devote themselves altogether to God and holy things; thus some individuals following secular careers prefer the life of celibacy the better to exercise their profession when it requires hard duties and sacrifices. Wedded folk reap many blessings from those who live as virgins in the service of the Church! Priests and religious orders train the children to piety and fit them for Heaven, and thereby the family life is made holy. Hence virgins become spiritual fathers and mothers, and thus raise more children for God than if they were married. Also the virginal life of priests, religious, etc., encourages the other people to observe, notwithstanding all difficulties, at least the chastity compatible with their state of life; hence order, fidelity, and higher aspirations are promoted in families, and richer blessings secured. Thus virginity sheds blessings on the whole of mankind. How many priests, monks, nuns, and lay virgins fervently and lovingly devote

and consecrate their lives to the welfare of their fellow-men. Therefore let those who are called to this state thank God for their vocation and faithfully preserve this grace.

Additional Remarks. — After this instruction may follow the explanation of the catechism lesson. The pertinent questions will now be better understood and remembered. As the whole of this is but a sketch, this instruction may be completed by the aid of good catechism commentaries. Warnings against mixed marriages should be woven in.

Tacitus' tribute to the chastity of the ancient Germans may be quoted: "Stringent and lofty is their view of marriage. None of their customs deserves more praise. They are about the only foreign people who cling to monogamy (unity of marriage). Thus women live, shielded by modesty, free from the enticements of theatrical representations and luxuriant dinner-parties. Adultery is extremely rare among this large population; both husbands and kindred punish it. The man drives his stripped wife from the house in the presence of the relatives, and whips her through the whole village. No excuse can be

found for the sacrifice of chastity: neither beauty, nor youth, nor riches avail the fallen girl to obtain a husband. For there no one makes light of vice, and seducing and seduction are by no means fashionable. Good morals accomplish more there than laws elsewhere."

7. Private Instructing

A *General Rules*

1. Class-teaching is necessarily limited; a great deal can be said only in private. Man's origin from the moment of his conception should be thoroughly explained. The proper time for this instruction shall be discussed further on. But the fact is that it must be given some day, no matter how hard it may seem. For there is no province in man's life, where reckless and thoughtless action or omission is wreaked in so tragic and inexorable a manner, by physical injury to self and others, as the domain of things sexual.

Foerster summarizes well the consequences of the unfortunately common mistake of leaving young people to chance in a most

dangerous matter. And thus their first introduction to a realm in which the whole of man's happiness depends on the spiritualizing of the life of instinct comes from foul sources, unseemly conversations, books, and lascivious curiosity; hence their growing inclinations are fed on the basest sentiments and phantasms; they brood on pleasures derived from filthy secret practices and from selfish indulgence. Some fancy that this pedagogical neglect of years can be made good by a parting exhortation when the son leaves home; he is expected to resist temptations abroad through information gathered from all possible dark corners while only an enlightened conscience will avail. The worst result of this stolen information is that boys gradually settle down to the conviction that the sexual life has but personal pleasure for its object. No wonder that their warped opinion is made to subserve short-sighted passion. Later when higher aspects and responsibilities dawn upon them, they have no more controlling power: sensuality has taken the upper hand and successfully meets and dominates

the spirit by its home-made philosophy. Thus grown up men who, while they are good-hearted and conscientious in ordinary life, altogether mistake human happiness and dignity with regard to the sexual life, and they look upon marriage as an institution intended for selfish gratification of lust without realizing its true obligations.

2. Our method of teaching is quite different from the unreserved enlightenment which we mentioned and condemned. The following principles will make this clear:

(*a*) Right teaching has the following aim: To bring before children, as soon as they become conscious of things sexual, the high moral significance and responsibility connected therewith. Therefore it is imperative, above all, that the teachers be filled with the right spirit, and they are bound to make their wards share their own views. From this preponderance of the moral aspects follows that only the essential phase of sexual physiology is clearly explained, as it would otherwise be impossible to treat the moral and religious side; furthermore, an accurate explanation being once given, there is no

more need of returning to the subject time and again.

It would be wrong to take such a view of its moral significance as if one should be continually engrossed with this question. A quiet, earnest instruction will best forestall this illusion, whereas it is precisely dark suspicions and improper experience that wrap this matter in a mysterious cloak and wield a fascinating power on sensuality. Foerster's observation is excellent: The easiest way to ward off attention from the merely physiological is to treat the consideration of the physiological side as something subordinate, as the mere foundation of the higher point of view. The physical act is left in the background as the simple scaffolding on which rational man erects a lofty edifice of love and fidelity.

(*b*) As the uplifting moral views must ever be kept to the fore, but very little should be said of the likenesses between the vegetable and animal kingdoms. We have pointed out the differences between the propagation of man and other living beings. (Pages 78, 86.)

A great many popular treatises on natural philosophy, partly adapted to youth, end-

lessly exalt processes of nature and praise the wonderful laws affecting the fertilization and propagation of the organic world. Such object-lessons present the serious danger of deceiving the young into believing that outer nature is the pattern for the moral wants of rational man, whereas it is in constant conflict with the higher needs of the soul.

(*c*) A capital blunder perpetrated by the advocates of exaggerated enlightenment is that they supply mere knowledge. Wise teachers on the contrary hold that knowledge of sexual matters only begets evil, unless conscience is simultaneously aroused, and efforts are put forth to train the will and the mind, aye, unless such training has previously been given. The whole harm of a too early acquaintance with things sexual lies in the fact that the undisciplined will lacks strength to resist the excitement. The inefficiency of bare knowledge is proved, *e.g.*, by the appalling statistics of the sexual pest among the most cultured. Late accounts hailing from Berlin quote 9% among working people and 25% among university students!

(*d*) Besides, it is easy to understand that

the character of a *private instruction* obviates many inconveniences inseparable from class-teaching. Individual private tutoring only can ascertain just how much information is necessary and profitable for the child. It alone also can find out the right kind, and thereupon depends the result of the teaching. Though the time of physical maturity (puberty) may be generally assigned as the proper age to receive such information, local circumstances alter cases (see page 95); hence some may require earlier forewarning.

3. The last given rule, that the young can be fully taught only in private, naturally points to the best teachers, namely the parents. They know their children, and those among them who neglect this duty, must be reminded of it. Let catechists not forget that this burden rests upon parents. Hence much of the following direction is meant chiefly for them. Only in case of the latter's incapacity, other educators must step in. Prudence will advise priests and catechists to admonish parents of this obligation, and to help them with their counsels. Should parents prove heedless, let them come to an

understanding with them, before undertaking this work. In Catholic communities there is less danger of failure and misapprehension, as good Christian parents often bring their children to their confessors (pastors) for instruction, or, at least, are grateful when the latter relieve them of this task. At all events, priests must proceed with the greatest tact, as the slightest impropriety renders them liable to misunderstanding, aye to grave suspicion. Even in the confessional, such an instruction, in so far as it is necessary, may be imparted only with the greatest carefulness. The catechist's age also will determine his freer or more reserved speech. Withal, an earnest, well-meant lesson from those called to give it, even though it were not quite faultless, is always preferable to the information children might draw from unclean fountains. Foerster maintains that the crudest teaching of parents is better than silence, as silence is equivalent to drinking in street-infection. In any case, parents, tutors, and educators are generally too afraid of duly instructing their offspring.

One decisive reason why we combat the

wrong enlightenment is its connection with the movement that would favor adults with the blessing of "free-love," and would thus also prepare children to give free reign to their passions.

B. *Private Instructing*

With a steady eye on the general rules given above, especially under 2 (*d*) and 3, and of that mentioned in Chapter 1 about *local and individual differences, about those called* to give this teaching and the *right spirit of the educator*, the tutor may proceed as follows:

(*a*) Those children who have received a thoroughly sound and well-regulated education (alack! such are rare nowadays), upon asking whence babies come, might be put off with the answer, "From God," and with the hope of obtaining later a fuller explanation. As a rule, however, to anticipate unbecoming enlightenment, it will be advisable to satisfy somewhat the inquirers' curiosity. We don't mean by that detailed information which is to be given to those well-nigh sexually mature, but by an incomplete one. It tells the child that babes come from their mothers; the

paternity is hinted at somewhat as follows: Man, who by his soul is like the Angels and by his body like the animals, comes from God and also from his parents; the soul from God, and the body both from God and from father and mother.

Nothing is said as to *how* man originates; still the mother may quietly tell her child, albeit in the lowest grades of school: My darling, I bore you long, nine months, under my heart, in my body; this has caused me much anxiety; I thought of you nearly all the time and prayed much for you; then I brought you into the world with intense pain. The Blessed Virgin also carried the Child Jesus in her womb; that is why we pray: Blessed is the Fruit of thy womb. (Thus are quite removed all the difficulties of the gospel text Luke i. 41, about Mary's visitation to Elizabeth.)

More pressing questions, if any, can be answered in the words of the mother of the Machabees: "I know not how you were formed in my womb; for I neither gave you breath nor soul nor life, neither did I frame the limbs of every one of you. But the Creator

of the world, who formed the nativity of man." (2. Mach. vii. 22, 23.)

But when children's further questioning and way of acting betray a fuller acquaintance with things sexual than befits their ages, or when they are exposed to serious dangers, and withal close to puberty, the matter must be unfolded more, somewhat as in the following sketch.

(*b*) The more complete instruction, necessary for the time of puberty, is more difficult (not so much because of the thing itself, as because of our modern defective general education). A delicate tact and a careful attention to actual circumstances shall determine the suitable form and words. Better general directions than the following we can scarcely suggest: As soon as either outward signs point to sexual maturity (reserve, a certain bashfulness, sentimentality in boys, unrest and excitability in girls; a definite time concerning this sexual development cannot be stated, as it varies from the thirteenth to the twentieth year. Puberty signifies not only the dawn of sexual maturity, but the general transformation of the whole body. Hence also peculiar

psychic changes take place at this time), or rather (parents and tutors should foster this intimacy), when the child — who consults his God-given protectors also about his bodily experiences — makes confidences which point to the advent of puberty, the suitable instruction should not be delayed.

The children's trust in their parents and tutors is taken for granted. The best way parents or guardians can win this confidence is by candidly giving their children from their early age any information befitting their years and understanding, and by not curtly evading their questions, but by answering them lovingly, and thus accustoming them to expose to their parents also their physical condition.

Sketch of the more complete private instruction for the time of puberty. — At times young people, girls especially, seem afraid of and troubled about receiving this instruction. Therefore,

1. It may be good to open it thus: You must not get uneasy at what I am about to tell you concerning marriage and the origin of children. It is good fully to know these things. Think of the Mother of God; that

she knew all about this is clear from her conversation with the Archangel Gabriel, when he brought her the message that she was chosen to be the Mother of our Savior. Thus you see that good boys (good girls) may and should know this. (Insert here what was said for the class-teaching on marriage, page 79, etc.)

2. As, agreeably to God's designs, father and mother must cooperate in forming the human body, God has created man's body different from woman's. Hence, some members of man's body are unlike woman's: the private parts or sexual organs. In these are found with men and women the life-germs, from whose union springs the babe's little body. These life-germs are called seed, as with the plants, in man; in woman they are called eggs.

3. To bring a child into existence, an intimate union of the parents' bodies is required. Heed well, darling, why God has ordained it so. Man's creation is a work of God's love. As God is good and full of love, He wants more and more men to come into existence, and to make them happy in this

life and in the next. Therefore, LOVE must prompt parents to work along with God. What a privilege is it for parents to be permitted to work with God. That is why when parents are about to bring a child into life with God's help, they must intimately and lovingly embrace each other.[1] And in that

[1] What is in parentheses might also be said in the boys' and girls' separate classes. (It could be inserted at paragraph (*e*) p. 77.) But the danger of the scandalum pusillorum et pharisacicum of some parents, teachers, or of the wrongly educated public, make it generally necessary not to mention this in the class-teaching. Some readers of the first edition took exception to the word "embrace." But it should be observed:

(*a*) The end we seek to compass with this Scriptural expression is that the exercise of the marital rights (copula maritalis) be deemed good and holy, not bad (res inhonesta) or degrading. The unworthy view of it — though practically quite prevalent — is false, and opposed to Christian morality. (Read, *e.g.*, the Twelfth Homily of St. John Chrysostom, on the Epistle to the Colossians, quoted above: "Erunt duo in una carne; hoc enim facit coitus: confundit et commiscet amborum corpora, et sicut qui in oleum injecit unguentum, totum facit unum: ita hic quoque . . . Quid te pudet ejus quod est honorabile? quid erubescis ob id quod est immaculatum? Haec sunt haereticorum . . . Propterea volo ipsum expurgare matrimonium, ut reducam ad suam nobilitatem, ut obturem ora haereticorum." Thus spoke the Saint in the pulpit. The union of the unmarried, as well as the adulterous one, is indeed something shameful and base; not so the lawful one. Though the physical act is the same, the moral significance is infinitely different, as is also the

embrace life-germs out of the father's body must be united to life-germs in the mother's body. Therefore, you are the child of my love, of the love of your father and mother! Then, if God so will it, for everything depends on His will—comes into existence the infant's

case in other matters. When a robber shoots, he is guilty of a contemptible and a criminal act; whereas when a soldier shoots in a lawful war, his act is good and praiseworthy. Much stress must be laid on this: the boundless difference of an act, according as it corresponds to God's will and to the moral order, or runs counter to them. Hence, by the way, it appears imprudent to inquire in the confessional when there is question of fornication: "Did you act as in marriage?"

(*b*) What do we aim at by using the term embrace? How will it really affect children? To ascertain this, we must note what representation even children — not others, adults — will connect with that expression. The former are either enlightened about the process or not; if they are, they are either fully so or only partly. If they know all about it, that term gives them a higher conception of the procreation of children — quite different from the one heard of on the streets, which scarcely rises above that of animals. If they are but partly acquainted with the process, that name teaches them nothing new, but they learn to look upon it as something nobler. Should they still be totally ignorant, the first noble view they get of the physical process prepares them for the later fuller information, and when they become quite initiated into the fact, either through their own observation (with animals, for instance), that low street-conception of it will not so much affect their ideas and their respect for their parents.

little body, and God breathes into it an immortal soul.[1] The little body grows in the mother's body for nine months through the mother's blood, till it becomes strong enough to live by itself. See, my child, what mother gave you: already before you were born, she fed your little body with her own blood. Then after nine months the little child comes into the world from the mother's body; it is born. This often causes the mother great and intense pains. Your mother suffered thus for you too. You are the child of her sorrows. After birth, infants need a special nourishment: therefore God has so ordained it that milk forms in the breast of mothers who have babes. That is why mothers nurse their little ones — the sucklings — for weeks and months. Mothers do that with great love and a pious mother, while doing it, prays for her infant, and wishes it all kinds of blessings. Thus, my dear, you have sucked in with your mother's milk many good qualities of your soul.

[1] As a rule, the physical process should not be described more particularly. Needless to say that, before marrying, young couples should be fully informed either by the mother or a good doctor.

What I told you so far is mostly such a sacred thing, that even the Child Jesus chose thus to come into the world. Indeed, His body was fashioned miraculously in His Mother's womb; for our Savior had, as you know, no human father. St. Joseph was simply His foster-father. To the Incarnation of our Redeemer no man cooperated; the Holy Ghost, through His Divine power, created the Child's little body and soul in Mary's womb. But, after that (act of the Holy Ghost), Jesus' little body grew in His Mother's womb, as your body did in your mother's. And He was born after Mary bore Him nine months. His birth also was miraculous. The Divine Child caused His Mother no pain at all (as you caused your mother), but the Christ-Child issued from His Mother's womb as later He came from the grave, without hurting His Mother, as the sun's rays come through the glass without injuring it. Then Mary lovingly nursed the Child Jesus with her milk until He got strong and big, and ate other food.

What should you learn from all this I have told you?

(*a*) Great gratitude and love for your parents, especially for your mother, whose body was the holy tabernacle in which God gave you life, growth, and strength; to whom you cost many days and nights of pain and anxiety. Therefore the Holy Ghost warns you through the Bible: My child, forget not the groanings of thy mother (Ecclus. vii. 29) who bore thee; honor her, also, when she is old and feeble.

(*b*) You must have great respect for your body. See how God, your father and your mother, all worked together to make this body, and how they have been fashioning it for months and for years, and that with much fatigue and hardship until the little house of your soul was ready; and in your Baptism you received a still much greater Guest, the Holy Ghost: Your body has become the temple of the Holy Ghost. (1. Cor. vi. 19.) Therefore you must respect your body, love it the right way, and care for it; you must not lightly injure your health, nor waste your physical strength. Above all, it would be a great crime to desecrate your body through impurity. I will explain this further.

4. You have ceased to be a child. You are now entering upon your manhood (womanhood), *i.e.*, you are now becoming able (if God should call you thereto) to bring forth children yourself. At this age a great danger threatens you; it is like a serpent that lures so many to death. I have to call your attention to that danger now, and to warn you with all my heart against it. May our dear Lord direct and strengthen my words! Perhaps you heard from others or experienced yourself (maybe when half asleep) that, by handling the private parts (sex organs), you can cause a certain pleasure. That is where the danger lies. Many young folks deliberately seek to procure that pleasure, not being aware how very wrong they act. Here is the poisonous serpent which you must flee from; for, remember, my child, that to procure such pleasure by manipulating the sexual parts is a grievous sin, whereby your body, the temple of God, is desecrated and defiled.

Did you ever hear anything about the desecration or defilement of a church? A church, as you know, is (generally) consecrated. To do this the bishop prayed, blessed, and

anointed for hours. Now, when a great crime, *e.g.*, a murder or a public grievous sin of impurity is perpetrated in a church, the church is thereby desecrated, defiled. It has to be closed; the bells are no longer rung, the altars and pictures are covered; no Mass or service can be held in it, the Blessed Sacrament is carried out; and things remain so until the bishop, or a priest, empowered by him, purifies the church from that defilement with solemn prayers and ceremonies. A still more horrible thing would happen if you should defile your body by such a sin. Your body is more than a house of brick or stone; it is a living temple of God. "No greater or holier sanctury can be found on earth than a pure body and an unstained soul." (Angelus Silesius.) Now, by treating that sanctuary in such an immodest way, you would defile this temple of your body; the Angels would cover their heads with grief, and the Holy Ghost would depart from that temple.

Besides, perhaps your body may some day become instrumental in raising children. (With girls: may become the holy vessel to bring forth children.) Probably God calls

you to become a father (a mother). Therefore you should keep your body healthy and pure, and not weaken nor defile it by abuse in your youth. Whoso abuses his body perpetrates a crime also against the future men.

Not only wicked against God and against men is this sin, but it also injures those who commit it. Believe me, you will experience the harm of self-abuse later; your happiness is at stake. There can be no true happiness anywhere where the conscience is not at peace and the heart pure; but this sin, when people don't resist it from the beginning, puts fetters on them from which they can scarcely, if at all, free themselves. How many young people have lost peace of soul and made their own, their wives', and children's lives miserable and wretched through this sin. This is indeed the sin which brings people to the chambers of death. (Prov. vii. 27.) (Parents and guardians may, according to circumstances, describe how bodily health and strength are undermined by repeated excitement of the reproductive organs and by the loss of the seed, and how this vile practise especially hurts bodies just maturing. Other

natural and supernatural motives can be set forth. (See page 51.) Young people must be protected by word and deed from gloomy dreaming and all melancholy). (Conclude:) You must remember it is this wilful, not the accidental pleasure, that is sinful; should this happen without any fault of yours, during sleep, *e.g.*, it will be no sin, if you take no deliberate pleasure in it, and turn at once to God, to the Blessed Virgin, and to your Guardian Angel. Accustom yourself to go to sleep while praying, saying your beads. Have your rosary around your neck or your arms, then you need not fear.

5. But why did God put in man's body the capacity of physical enjoyment if this may become sinful? This again shows God's wisdom and goodness. 'T will help you better to understand the sixth commandment. God is good; He does not put upon us burdens we can scarcely bear if at all. He wants to make our burdens easy by the joy which He attaches to the courageous bearing thereof. Accordingly, fulfilling our duties brings joy of soul and peace. Recall how when you overcame pride, curiosity, or anger, made a

good confession, opened your heart to your parents, made a sacrifice to God, you felt joy in your heart and indescribable satisfaction. That comes from God; it is the honey wherewith He sweetens the bitterness of His precepts. To many commandments God has attached a bodily satisfaction or pleasure. Were it not for the pleasure we feel, for instance, in eating and drinking, it would be unpleasant and hard to provide for our support. How we must talk to a sick man, who has no appetite, no more pleasure in eating, to make him take some nourishment! By attaching enjoyment to eating and drinking, God has made it unnecessary to give the special order, "You shall eat and drink to keep up your strength." The same holds good with regard to the sexual pleasure. The marriage duty has for its object to provide for the propagation of mankind. That people may love to perform this duty God has annexed many joys to the wedded life. These joys come especially from the mutual love of the married people, and from their good and well-behaved children, as also from the mental and sensual joys of the marital embrace. God

thereby sweetens the obligations of married people. And thus, as with regard to the duty of keeping up life, so with regard to this injunction of propagating mankind, God needed not proclaim the special law: "People shall marry that mankind may not die out." The joys of marriage ever lure enough people to insure the propagation of mankind. Think over it: were married life not pleasant, but sad and irksome, how few people would wed and take upon themselves the heavy burdens of marrying and bringing forth children.

6. Now you understand the sixth and ninth commandments better. If God had not limited these pleasures to marriage, many people would seek them before the time, and thus hurt their bodies; and if these joys were lawful outside of marriage, thousands would not marry at all, to evade the burdens thereof. So, God forbids people to have the sexual pleasure out of marriage by the sixth and ninth commandments. So you would sin mortally by seeking or desiring (coveting) that pleasure, or giving yourself over to it.

You see now why God made it a great

sin to break those commandments. People are not uneasy about rules which oblige only under venial sin. Even this way people break the sixth commandment, how much worse would it be, were there not so severe a penalty attached to the breaking thereof. This commandment safeguards the existence and the well-being of future generations. Every sin against the sixth commandment is generally a drop of poison poured into the spring from which future men are to flow.

(Remember it is the wilful handling of the sex member or procuring of the pleasure that is sinful. What is done for cleanliness or to remove pain or itch is no sin.)

7. Warning against danger and exhorting to adopt safeguards will be comparatively easy to the conscientious educator. Circumstances must be considered. Denounce as dangerous idleness, effeminacy, unrestrained curiosity, dreaming, sentimental reading, bad company, early love-making, despondency, and melancholy. Recommend frequent Communion, prayer, daily consecration to the Blessed Virgin (page 36), regular habits, early retiring and early rising, steeling the body

through hard work, denying one's self many (even lawful) things (sweets, smoking), bridling curiosity. You are the maker of your own happiness. You are now building your own mansion or hovel. If you wish to be happy, keep your body and your heart pure. (Comp. pages 22, 25, 35, and 74, 75.)

8. (Also in the private instruction, prudent reference should be made to the state of perfection.) For some young persons there is another way to a still higher happiness: the state of *virginity*. (See page 96.)

9. A great deal is special to each sex.

A. *For youths.* — At your age, it happens that the seed runs out during sleep. *If you have not caused this by dwelling on impure thoughts*,[1] you need not be uneasy about it, even if you should experience pleasure in a dream, or when half awake. You are growing into manhood, getting stronger physically and mentally. Man is mostly superior in body and in mind to woman. Unfortunately many youths and men abuse this superiority to the injury of the honor and purity of girls and women. It is not for that purpose that God

[1] Proviso inserted by T.

gave us men greater intellectual and physical strength. Think how respectfully you should behave towards girls and women. They are sisters of the Blessed Virgin. Don't you remember how we owe our Savior to the holiest maiden and woman, Mary? Therefore you should honor women: Protect them against all rudeness; and never become guilty of a dishonorable act towards a girl or woman even of inferior rank. Listen to Henry Suso: "One day as I was walking on a narrow lane through the fields, I met a woman. When she got close to me, I stepped off the dry path into the mud, and let her pass. Thereupon the woman looking back said: 'Dear sir, why do you, prominent man and priest as you are, get out of my way? 'Twould have been more becoming for me to show you such an honor.' I answered: 'Dear woman, I am wont to show all women respect and reverence for the sake of the Blessed Mother of God in Heaven.'"

God has given you strength to help the weak and the timid. Later you will need all your superior vigor and courage to rule a family as its head and father, or to promote

the welfare of the community. Then you will be happy and make others happy when you have learned rightly to employ your strength and to ennoble it by meekness, considerateness, and love. So be gentle and kind to all girls and women, even to the very poorest.

B. *For girls.* — (Mothers should give this instruction whenever possible.)

(*a*) This could be connected with remarks made on page 117, etc.; at all events, it should not be deferred until the menses have caused trouble and anxiety. At your age, the following happens to girls: Every four weeks an egg of the life-germs becomes ripe, and flows off with the blood. Don't let this frighten you, it is nothing bad or dangerous. It is but a sign that God has made you capable of becoming a mother, if it be His holy will. Don't be uneasy: if you feel excitable or despondent at your menstruation, you thus have an occasion to exercise patience. This is a good preparation for future happiness. Only strive to be more careful during your monthlies, not to over-exert yourself nor to take cold, and be very cleanly. Should any-

thing further trouble you, just ask me (or my representative) about it. For the rest, it would be unbecoming to talk much about this to others, or to draw attention thereto.

(*b*) *Pitfalls and ways to escape them.* — A very dangerous defect for girls is *vanity*. By it they grow fond of flattery, which acts fascinatingly on them. The first woman, Eve, fell a victim to flattery. *Credulity* would likewise be dangerous to you. Don't readily believe the young man who speaks to you of love and of marriage. (Much stress must be laid upon this, and girls are to be strongly cautioned against entering into relations with men before having first asked their parents' or their pastors' advice. Even apparently honorable men, especially after drinking, suffer their passions to drive them into robbing innocent girls of their honor.) Beware of trusting yourself alone in the company of men. Many a maiden has wept for years over one hour's familiarity: they forfeited their virtue, their greatest treasure! They became ill through it, or their life's happiness was nipped in the bud. (In some places there will be need of still plainer language and of

warning against the infection of syphilis.) Therefore consult your parents, before keeping company. They will never hinder your true welfare, but if you should step to the brink of a precipice, they would, of course, have to put you on your guard. *Timidity* is also dangerous. By it girls are afraid scornfully to reject improper advances, through fear of thereby displeasing men and of losing opportunities to marry. Consequently, girls should be trained to greater independence. They ought to be told that good men, upon seeing how firmly maidens resist their enticements held out in the heat of passion, realize what faithful wives such determined girls will make. Besides, God will bless you when you remain perfectly faithful to Him, and He will bring you to a happy marriage, if such be your vocation. A specially important rule of prudence for girls is: "Noli me tangere" (Touch me not). Let them keep men at a respectable distance, and by no means permit them to touch them, save where reason demands it. To this effect no extraordinary strength of character is required, if girls are educated to modesty, — that reserve

so becoming to them — which is altogether different, however, from the bashfulness referred to above.

(*c*) As counterpart of the boys' chivalrous character, *motherliness* should be cultivated in girls by training and efficient direction, *i.e.*, kindness, devotedness, humility, and self-sacrificing *love*, which are the natural traits of the noble, genuinely Christian mother. The fertile well-spring of woman's activity in the family — and in every womanly sphere — is motherly love. Women richly dowered with these motherly qualities are a blessing to all around them, and from their unselfish love gushes an overflow of content and happiness upon their own souls. God has put in girls' hearts a disposition to motherly sentiments. These both parents and tutors are obliged to foster by directing girls to seize every opportunity to practise that love. The unspeakably sad off-shoots of the largely justifiable women's movement and the wild views on motherhood are mostly traceable to the neglect of educating girls to motherliness.

10. Many girls, grown up pious but ignorant in this respect, look upon the method of

propagation itself (not merely the abuse thereof), and especially upon the marital embrace, as something unworthy and low, not to say vulgar. Such can be set right as follows: In this Divine ordinance, the Creator displays His wisdom and goodness. The bond of affection and love between married people was to be tightened. As man is composed of body and soul, his love cannot be in perfect harmony with his nature, when it is simply intellectual. Perfect human love is both spiritual and material. Hence the perfect demonstrations thereof are likewise both mental and bodily, naturally, with due subordination of the material to the spiritual, according to reason and faith. This is exemplified particularly in the most intimate relation of love, in marriage. Wedded folk should melt into one soul, not only through spiritual love, but they must also become one bodily; marital commerce constantly renews and stimulates that mutual love. Thus a strong tie would be lacking but for the act of propagation.

11. Why do we speak of wicked pleasure though sexual lust is something natural, *i.e.*,

comes from God's ordinance? Not because lust is bad in itself; no, for it has a great and noble end (see page 119); but because in consequence of sin, original sin especially, it becomes inordinate and occasions much wickedness; it is the source of a flood of transgressions of the Divine law, chiefly of the sixth commandment.

8. Important Final Remarks on the Instruction

The foregoing directions may possibly give our readers the impression that these sexual teachings must occupy much room in the general education. The fact is this: if parents and tutors educate rightly whatever refers to impurity, and to the prevention thereof, can be taught very briefly, and thus a great advantage will be secured for the sexual training, that is, to save children the impression that this is a question wherewith man should be continually engrossed. Precisely to compass this boon, it is necessary to proceed in such a way as to leave no room for doubt or error. To lend assistance to this work, we could not perform our task in too concise

a manner, and we had to set forth repeatedly the more important principles.

Needless to say that everything should not be told at once nor at the same age. Thus, for instance, only the older boys and girls should be informed of the object of the sexual pleasure. But we should expatiate more on the beauty, sublimity, and the lifelong advantages of the *positive virtue* of purity as well as on the high moral significance of married life. Foerster's "Jugendlehre" (Instruction for Youth) and "Lebensführung" (Life-Guide) will furnish teachers and educators material help for school pupils and for youths and maidens. The final result, however, must be borne in mind, *i.e.*, the preventive and preservative power of religion regarding the sex life is so fundamental and so indispensable that it is simply impossible to live continently and to overcome strong temptations (except in rare individual cases) without religious education and its uplifting influence. To that effect, edifying books, such as those quoted on page 53, will be most useful. We confidently conclude our treatment of the sexual enlightenment with this sentence: Im-

periled young folk may expect a double advantage from the right sexual instruction: They will not so easily become addicted to vice; and secondly, they will not forfeit their gladness and at last their innocence through anxieties and scruples which are the necessary outcome of false and rigoristic views of things sexual. The very educators will also greatly profit thereby: The conscientiousness of their duty toward children will constrain them personally to lift the sexual life to a higher plane, and thus, to acquire the right spirit. Accordingly, in a certain sense, the child will become his tutor's educator. Nearly all requirements of the educator's profession (says Foerster) withdraw man from the world, as it really is, into the world as it ought to be; the educator's calling is a constant summons to enter into one's better self and to grow to the highest conscientiousness. Children act on the not altogether hardened heart of man like Easter-bells which bid man's heart and mind rise heavenward.

VI. On the Cure of Those Addicted to Impurity

Even regardless of the special dangers of our times, and notwithstanding the educator's greatest carefulness, it will be impossible to hinder all sin. Therefore it is necessary to say a few words about the means parents, catechists, and teachers must adopt to root out the vice, if it should have taken possession of the child's heart.

1. *To cure* those children who have this sinful habit, the educator must first of all be certain of the existence of the evil.

(*a*) To become aware of this, the prudent *watchfulness*, we spoke of, will avail much. He must be cautious and not yield to false certainty; yet, on the other hand, let him not be over-zealous in his investigation nor inquire too pressingly, nor suspect without foundation, as a groundless suspicion greatly harms children of noble qualities and estranges them from the educator.

(*b*) The vice betrays itself at times by suffi-

ciently clear *outward signs*. Kotelmann's "Schulgesundheitspflege" (School Hygiene) gives the following mental consequences of masturbation: Softness, lack of energy, bashfulness, want of taste for study, weak memory, absent-mindedness, impaired thinking-power, ill-humor, and depression of spirit which may even terminate in hypochondria; the physical consequences: dizziness, headache, ringing in the ears, palpitation of the heart, subjective light-flashes, and, above all, functional sexual derangements which manifest themselves by frequent nightly and even day-time pollutions. True, the outward signs are not always certain proofs; as such symptoms may either arise from other causes, or, in some cases, be absent where vice really holds sway.

(*c*) Therefore still other means must be used; strive, in the first place, to quicken the *conscience and make it more tender*, and to win the children's entire confidence so that they *own* their sin. As this avowal is quite hard, educators shall prompt them to it (by expressing sympathy, partly exculpating the children, excusing them through ignorance, etc., holding out help).

Direct inquiries about the existence of this vice may be made as follows: "Did you touch, handle your sexual parts?" If they say: "Yes," "Alone or with others? for a long while or just for a moment?" In the latter case inquire no further; as it may result from peevishness or thoughtlessness. If "for a long while," "Why did you do that?" (Generally no answer will be given to this question.) Help the children by asking: "Do you have pain there, biting or itching?" (If they say "Yes," remind them that in such case it is no sin.) "Do you feel pleasure through that? How often, weekly, daily?"

To propose efficacious remedies, it is necessary to find out exactly the ordinary occasion of the sin.

To whom should this avowal be made? Children who don't yet go to confession should tell their mothers; then all the other educators (pastors, catechists) must help, provided that they all know how to proceed carefully. With children who go to confession, the confessor must, of course, obtain full information about the necessary curative process. If they are but partly within his reach (if for instance,

they seldom make a confession, or if the confessor cannot become fully acquainted with the child's surroundings), then another educator must undertake the cure. Physical troubles often lead to sinful habits, (ascaris (worms), skin-eruptions, organic defects). In these cases and especially when there is evidence of an abnormal early sexual inclination, the doctor will have to be consulted, and he also will have to avoid all coldness and severity, but prove a friendly adviser to the child.

2. Only in case of certain knowledge of the evil can the proper remedies be successfully employed. They must all aim at lessening as much as possible the occasions of sin, and so strengthening the child's will as to turn it altogether from the sin. To this effect:

(*a*) The Eucharistic remedy, frequent Holy Communion is necessary.

(*b*) A *horror* of sin is to be instilled through consideration of the motives on pages 22, 51, etc. These are quite familiar to priests, as they often quote them in the pulpit.

(*c*) Exposing the evil consequences, ruinous to body and soul, both for this life and the

next, will awaken *dread* of sin. But let instructors take pains to bar discouragement. This exposition of the motives shall vary according to age and sex, character, and the occasion of the sin. (Girls are more affected by loss of beauty, paleness, withering, bad smell; with timid ones the description should not be too glaring.) Beware of exaggerations. Christian educators will naturally dwell most on the supernatural motives.

(*d*) *Courage and confidence* must by all means be inspired. Therefore, while alleging the bitter fruits of sin for this life and the next, insist upon the mercy of God, on the power of grace, on stirring examples as well as on the beauty and blessings of chastity. Sincere spiritual physicians will naturally promise to aid the sin-sick by their prayers, and they will eagerly fulfil this promise. The lives of zealous educators abound with examples of the efficacy of sympathetic interest in such youthful sinners.

Priests more than others are called upon to advise and help. Let them never content themselves (whether at catechism or in the confessional) with a few commonplace exhor-

tations. The attempt to rid the young of the vice of impurity would prove vain without correcting the previous education; nor can this work be effected by a few general remarks, but thorough investigation of the defects, and ceaseless efforts to remove them are requisite. From this view-point, catechists will strive to imbue their pupils with the *spirit of prayer* and with a sincere devotion to the Blessed Virgin, and with love for self-denial, and for steady suitable work (compare page 44, and our "Katechetik und Methodik," page 24, Grundsätze chiefly Nos. 179, 183–186) and voluntary renunciation of even lawful pleasures along with frequent confession and Communion. The *purpose of amendment* must refer to shunning and preventing the particular occasions and causes of sin. A relapse should be followed by *immediate confession*, as the fear of having to confess that sin forthwith often proves an effective safeguard. At times also a vow might be made for a short period (a week or until the next confession).

3. A relapse is still possible despite the use of all these remedies. Experienced educators

are never surprised at relapses. By long sinful habit the whole organism has grown most excitable so that harmless things and happenings may become fresh dangers to the enfeebled will. This must be taken into account from the very first accusation and purpose of amendment, not in such a way, however, as to weaken the resolve to amend: "I hope you will sin no more. But if through frailty you should fall again, don't get discouraged, but make an act of contrition before your crucified Savior, and promise to better your life." It is the educators' duty to keep up the good will of the relapsing and to steel it by persevering solicitude. Impatience and anger are out of place. The best means also for the relapsing is to rise again by perfect sorrow and frequent confession and Communion kept up until the bad habit is overcome.

An extraordinary means for the riper youth is (as we mentioned on page 43) familiar acquaintance with a good, pure-minded Christian girl. This means has rescued not a few from the slough of sin. Such a remedy, however, may have its disadvantages too.

They are less to be feared if the lovers are at a safe distance from each other.

Complete change of surroundings and of the ways of living, if possible, is another extraordinary remedy, unfortunately for the most too expensive. Charitable institutions for such might prove a blessing.

Conclusion

Modern pedagogues claim *infallible success* for their theories. The Christian educator is by no means an enthusiast. "The best family," says Sailer, the late Bishop of Regensburg, at the end of his "Treatise on Education," "gives only the plant, the best education nurtures it. But there is only One who makes it thrive. The most eminent pedagogue must say with St. Paul: 'Running and racing avail not — mercy and the blessing of eternal love bring success.' Educator, there is a higher One than thou, and than all teachers and pupils. He alone is the essential Educator."

Just as Christian parents are conscious that God alone dispenses the blessing of children,

and that they but cooperate with God's omnipotence, so Christian educators deem themselves but co-laborers of the all-wise Educator of men, and therefore they cling closely to Him and to His truth, and that is the RIGHT SPIRIT of the sexual training too, the right spirit we have emphasized as the most important educational factor.

NOTE: In a supplement to "Educating to Purity" (Wie kann die Anstaltserziehung zur Sittenreinheit heranbilden? Eine Ergänzung der Schrift "Erziehung zur Keuschheit"), Dr. Krus insists again on telling children the truth about the origin of babes.

He stigmatizes as a downright slander the charge that educational institutions are hotbeds of impurity.

On the contrary they offer exceptional advantages over the home, as they do away with:

1. Many dangers through the pupils' isolation such as bad company, obscene representations, etc.
2. Idleness through a strict order of the day.
3. Many excitants of the sexual passion, such as luxuries and various indulgences.
4. Undue familiarity by inculcating constant gentlemanly behavior, hence the "Touch me not" rule is strictly observed by all except the small children.

School sexual instruction should be given only to make up for parental neglect.

Sensual friendship must be eschewed.

The pupils of institutions generally receive and ought to receive regular instructions and exhortations on purity, training them to be ever watchful.

Appendix

COMPILED BY REV. C. VAN DER DONCKT

1. Introduction

The world moves and society is out of joint. Every age has its troubles and perils. An actual incubus on the Christian world, as anciently on the pagan, is the divorce plague with its train of attendant evils. Another one is the shameless license of the press and of the stage, which is but too true a reflex of social degeneration. In the wake of these ills follows, as a natural consequence, the deplorable fact that children, whose eyes and ears are wide open all day long (and who are mostly suffered to do whatever — and to go wherever — they please) are unusually precocious in those matters where ignorance is bliss.

Hence the imperative need of timely forewarning and instructing. And, as a Protes-

tant lawyer of much experience and eminent literary culture said to me, when discussing this question: "Physicians have informed me that not a few girls of fifteen years are ruined for life for having missed parental vigilance and teaching. Is it right then that, while the market is full of books and magazines on the purity campaign, the Catholic Church should keep aloof from this struggle?"

While the Church is ever zealously active in combating vice and promoting virtue, and while statistics show that the most faithful Catholics are everywhere the purest people on earth — witness the Irish and the Spanish — yet there is a dearth of explicit and sufficiently detailed *Catholic books* on this subject in vernacular languages. Therefore the learned and wide-awake Cardinal Mercier, realizing the necessity of spreading social-purity literature, earnestly recommended to his people, and particularly to his priests and seminarians, the *Self and Sex* series written mainly by *Protestant ministers.*

To supply such a comprehensive Catholic handbook, I deemed it useful to enlarge on the questions dealt with by the authors of

Educating to Purity, and in doing so, as attentive readers will observe, I am merely filling out and broadening the plan of instruction they clearly mapped out in their little work.

Our manual has this advantage over those of non-Catholic writers, that, in its onslaught against immorality, it marshals together the natural forces and the supernatural agencies — *particularly Confession and Holy Communion* — which Christ left to His Church to build up men into His likeness.

I have carefully gathered the following notes, partly from my well-nigh twenty-five years' experience in the sacred ministry, and largely from various approved sources, such as Alban Stolz' *Erziehungskunst,* Very Rev. Father J. Fonssagrives' *L'Educazione della Purezza* (from the Fifteenth French Edition), F. W. Foerster's *Lebensführung,* Dr. Th. G. Kornig's *L'Igiene della Castità* (Hygiene of Chastity), translated from the Fifth German Edition for the Italian Central Committee of Public Morality, *Die Ehe* (Besonders für Braut- und Eheleute, Twelfth Edition with Episcopal Imprimatur), Dr. N. F. Cooke's

Satan in Society, and Fernand Nicolay's *Les Enfants Mal Elevés* (awarded a premium by the Academy of Moral and Political Sciences), Twentieth French Edition. The Third Spanish Edition thereof, *Los Niños Mal Educados*, is prefixed by forty-six, *mostly Catholic, press recommendations.* It is from this remarkable work of the Parisian lawyer Nicolay that I drew a portion of the last but one number of this appendix, which he thus prefaces: "All ages and all nations judged it a reckless undertaking to do what is being done nowadays, to implant religious indifference in society." The paramount importance of the educational value of religion is a sufficient apology for the copiousness and the length of our quotations.

Two physicians of wide experience in the East and the West — both keenly alive to the ills and wants of our actual society — favored me with their encouragement while I was engaged on this modest work, and warmly expressed a desire to see it in the hands of parents and of older boys and girls.

2. No More Stork Story

Popular writers and leading educators have been discussing during these last years the momentous question of sexual instruction of the young. One thing they are all agreed on is the necessity of relegating to the museum of antiquities the silly story of the stork, which is as unethical as it is unedifying.

Self-respect is certainly a necessary and most helpful virtue. What can be more calculated to imbue children with a lofty sentiment of their dignity than the simple truth?

Some pagans of old and some of our day, the Japanese for instance, enhanced the reverential awe due to their heroes by proclaiming them sons of Heaven. Are we not all such in very deed? Is it not a universally admitted axiom of Christian philosophy that the nobler part of man, the soul, the mind which makes him lord of all the brute creation, is directly infused by God at the moment of

conception? And as to the body, we must apply to it the inspired words of the mother of the Machabees, "I know not how you were formed in my womb; for I neither gave you breath nor soul nor life, neither did I frame the limbs of every one of you, but the Creator of the World." II Mach. VII, 22. (See Father Boudreaux' beautiful book, *God our Father.*)

Whoever builds a house on his own ground and of his own material is certainly the owner of that structure. Are we not then for a great many more reasons from God and of God?

What justification is there for telling children a falsehood? By all means let a mother save her children the terrible shock to the reverential trust their God-given nature bids them repose in her veracity. To make them believe the stork story — is it not teaching them to tell fibs? Does the awful "Beware lest ye scandalize one of those little ones" not apply to this case? On the other hand, earnestly telling even an eight-year-old child that babies come from God, that he causes their little bodies to

grow in the mother's womb, as He makes the fruit grow on the tree, shall bring about that the child's heart-strings will entwine themselves more tenderly and more tenaciously around the mother. It is from the mother's lips that the little ones eagerly learn the mystery of the Incarnation. Is there no danger that, upon finding out that their parent deceived them with regard to the former, they will suspect that she may be equally guilty with regard to the latter story? To my mind, Father Gerrard marred his beautiful book on *Marriage and Parenthood* by advocating the perpetuation of that deception on children, to whom, as even a pagan author declared, the greatest reverence is due.

Furthermore, if they have been sneered at because of their greenness by their older school-mates, a sense of triumph over their parents' meanness will impel them to pry into the mystery of conception, etc., with hoodlums, whom they believe more sincere towards them than their God-given teachers; and when found out, they will, as Alban Stolz observes, communicate it to others, and alas!

they may be tempted to proceed beyond mere words. And thus what should have been a source of deeper confidence becomes a means of estrangement.

I confess that I was amazed as well as bitterly disappointed at the antiquated attitude of a priest and a doctor, both eminent in their respective professions, who objected to my discarding as I do in the foregoing paragraphs what one of them styled a "Pious Fable." Must we not rather call it an impious trickery?

A fable, according to Webster, is "A brief story or tale embodying a moral." What moral is there in the stork story? It is a fable only in the further sense given by Webster: "A foolish story, a fabrication." Judged by the plain principles of Catholic theology, it is a downright lie. And, as Alban Stolz says with regard to this very question: "A lie never brings a blessing." Our masters in the sacred science define it: *Expressio assertiva illius quod interne judicatur falsum*, or *prolatio verborum cum conscientia oppositi:* the wilful or deliberate assertion of what one thinks to be false. The root and

the essence of a lie is: *discordia sermonis et intellectus:* the difformity between the mind and the speech. From this results the deception of the hearer which is implicitly intended by the speaker. St. Thomas and nearly all theologians constitute the lie *completive et perfective* in the intention of deceiving, though such an explicit intention is not essential: the wilful deliberate assertion of what is false is a lie. Thus St. Bonaventure: *Ad omne mendacium ista duo concurrunt: dicere falsum et intentio (quamvis indirecta) fallendi.* (In lib. III, dis. XXXVIII, 9.11, concl. St. Augustine: *Enchiridion,* Ch. XVIII and XXII.) The former adds and reiterates that this intention of deceiving is always included in the false statement.

That intention of deceiving essential to a lie is nothing more than the intention or the will of telling what is false.

The primary and radical disorder is the abuse of speech. Words exist to express our thought. Whoso uses them to speak against his thought abuses speech and perverts the order of nature, which is instituted for the good of society. The welfare of the common-

wealth demands that a lie be always forbidden, because this moral difformity tends necessarily and of itself to deceive the neighbor, and therefore to harm him and consequently society at large. It is never lawful to use an intrinsically evil means to compass a good end.

Also the numerous writers of various creeds, now engaged in promoting a sane sexual training, deem that story a lie. Says Alban Stolz in his *Erziehungskunst:* "When children inquire about the origin of babes, don't tell them a falsehood, but rather dismiss them with the words: 'Children must not know such things.'" To my mind this answer will serve only to stimulate the children's curiosity and drive them to draw the secret from polluted sources.

The same noted author strongly deprecates telling children fables or fairy-tales, because, if they believe them, they are being lied to, and if they are told that those stories are mere inventions, they will not profit by them, as only true living examples knock at the heart and impress the mind. Secondly, these fables will prompt them to invent similar

stories and narrate them as true. And thirdly, it is a greater sin to lie to children than to adults, as the former are more harmed by bad examples than the latter. Besides, children are more sacred, being still unspoiled by sin.

Now I quote from *Die Ehe, Besonders für Braut- und Eheleute:*

"Whence do babies come?" Dietrich's parents had talked the matter over, and came to the conclusion that the best thing to do was to tell the truth, and enlighten their boy as prudently as possible. So the mother answered: "See, my darling, as the fruit grows on the tree, so do little children grow in the mother's body." The latter nodded approvingly; he understood and found it natural. "But mamma," pursued he, "how then do they come out?" "When the child is big enough to leave the mother's body, the mother's body opens of itself and the baby comes out." "That must hurt, mamma, does it not?" "Sure, my darling." "Are you still mad at me?" "Mad?" replied the mother, as she warmly clasped the boy to her heart. "No, my dear that was

not your fault. All mothers suffer when their children are born, but they forget all their pains the moment they see their little ones. Now, darling, don't look so sad. Smile and laugh again like mamma."

Dietrich, however, could not laugh for a while. The thought that he had caused mamma pain made him serious and pensive. And later, when mamma kissed him good-night, the little chap flung his arms round mamma's neck, saying, "Oh, mamma, I love you so much more now than before."

Dietrich had not been thrust back disappointed. He did not seek information from older boys, as his mother had told him all he was entitled to know. He had no secret for her and she had none for him. He became not only a good son, but mamma's friend. Nothing could shake the reverential love and the unlimited confidence of his childhood.

Here follows an extract from the foreword of *Am Lebensquell,* A Contribution to Sexual Education: *Fifty-eight premium essays selected from five hundred papers sent in to the Dürer Bund:*

Little Harry looks out into the large world and inquires, "Mother, whence comes the sun?" "He slept there behind the mountain." "And whence comes the snow . . . and whence did I come?" "The stork brought you." "The stork?" "Yes, the stork." "That cannot be." "It is so."

It is no longer a fable, it is a lie, which stands between the parent and the child. And this lie works. Something which may not be talked about looms up as a wall of separation between beings with whom there should be no secrets. This one falsehood and deception of the parents towards the child draws others, hundreds of others, in its wake, and causes the child to be insincere and to hide things from father and mother.

Then the child's simplicity is shocked by certain happenings and next by wicked companions or servants.

"Your parents lie to you. They know why. *Sordidum est sed nihilominus hoc faciunt quia delectationem procurat.*"

Fortunate the child who can preserve his purity! Blessed is that child who continues loving his parents, although they keep silence

where they ought to speak. They did not know what they did, as they did not know what they should have done.

And the lie spreads beyond the family circle. We share the conviction with many others that concealing, twisting, and lying in this matter is one of the causes of the falseness of our whole civilization. That very subterfuge which was invented with a view of preserving purity practically leads to defilement. Not only the mind, but the body too, seeks to revenge itself over that old deception.

We feel at ease as long as we see the clouds only that veil the reality. Peering through the veil, however, forces the conviction upon us that it is high time for action. The family, the people, society clamor for a change.

Havelock Ellis says in the *Good Housekeeping* magazine, October, 1911: "During the past ten years more has been done to influence popular feeling on this question than during the whole of the preceding century. The German *Dürer Bund* offered prizes for the best essays on this subject. Parents and teachers have considered it a

duty to say nothing and have felt justified in telling lies or fairy tales in order to maintain their attitude."

In the September number of this same monthly the Rev. Lyman P. Powell suggests the following answer to inquiring little ones: "Mother and father love each other very much. Where God is, there is love, and God wants little ones to be. Children are the special proof that God is love. When God wants to send a little child into a home, he fits up, just beneath the mother's heart, a snug nest, not unlike the nests the birds live in. Then, out of two tiny eggs the father and mother bring together in the nest, a little child is hatched just like a little bird. But for months and months he lives in his nest in the mother's body. The mother knows the little one is there and loves him dearly. A part of all the food she eats goes to his nourishment. At last when the little one is too big to stay longer in the nest, the doctor comes and helps to bring him out into the world. *No fairy tale is half so beautiful, and, best of all, the story is true.*"

The earnest and solemn way in which the

disclosure has been made (the mother and child realize its sacredness, as when God said to Moses: "Put off the shoes from thy feet, for the place whereon thou standest is holy ground [Ex. III. 5]) fully prepares the child for the warning never to speak about that matter to anyone but to papa and mamma alone.

Sexual emotions will not arise in properly reared children before physical conditions call them forth; *so very young children may be thus instructed.* As a result, they are happy over this new discovery and over this fresh knowledge acquired. The mother's sincerity is rewarded by a great increase of the child's love, esteem, and tenderness for her, and, above all, by his open-hearted trustfulness, so conducive to that salutary educational agency, the loving, candid, perpetually intimate companionship between parents and their offspring.

3. Children's Curiosity regarding Sexual Matters. Promiscuous Bathing of the Little Ones a Damper

Alban Stolz' *Erziehungskunst* descants in five different places on the children's excessive curiosity regarding things sexual which is sharpened by their elders' studied secretiveness.

The authors of *Educating to Purity* state that something may be said to children anent the differences of sex in connection with the history of man's creation. To spare young folk the numerous temptations that may result from the prurient investigation of this fact later at the frequent stirrings of passion, to my mind, it would be morally profitable to permit boys and girls under five years of age to bathe together IN THE MOTHERS' PRESENCE.

With regard to the little ones we agree with Henry Hamill, but we decidedly object to

the promiscuous sun- and wet bathing of adults which he seems to advocate. Though competent judges, as well as I, cannot recommend his book, *The Truth we Owe to Youth*, because it is too devoid of the religious atmosphere, and it appears suggestive in certain places, yet I beg to quote from it the following: "Bodily and general cleanliness helps to lay the foundation of the fastidious personal sense — a safeguard against impurity — which is kept in wholesome limits by permitting the naked sight of age-fellows of both sexes in the bath and by avoidance of all that mystification which is the seed of subsequent hankering and pruriency."

Thus little boys and girls can learn their differences of anatomy before such mutual inspection in any way proves a temptation. Furthermore, methinks this would help to attain what the authors of *Educating to Purity* set forth as a desirable end, i.e., to dispel the idea that there is something mysterious behind everything sexual. (P. 71).

I anticipate opposition to this candid view of mine, which I tentatively propose, but, as with regard to the origin of babes, I aim at

thus innocently forefending the evil of subsequent prurient investigation, which in many cases is bound to occur in this unedenic world. Nor would modesty suffer thence, as the mother would carefully make the little ones understand that outside of that one occasion of her bathing and cleaning them together to save time, even little folk should never uncover themselves in each other's presence.

4. *Strengthening of the Will to attain Higher Life*

Character is completely formed will.
— Bishop Spalding.

The reasoning power and the will are exercised and strengthened by self-denial.

Children of six to seven years can be taught as follows: You are made up of soul and body. Your soul especially is the image of God. The body often wants something different from what the soul craves, *e.g.*, you pass through a park full of flowers, or alongside a garden with ripe fruit, cherries, peaches, etc.; you long for those roses, etc., and your mouth waters for the tidbits; no one is looking, you can take them, but your reason, that is your soul, says: No, that would be stealing.

You broke a pane of glass in the house, quite by accident. Your father asks: "Who broke the light?" You know he will scold

and whip you. So your body says: Tell him you don't know. But your reason protests, saying: 'Tis better to be whipped than to tell a lie. — So you obey your reason and own up.

God has endowed us with free will; we can follow the body or the soul. If we suit the body, we commit a sin; if we keep on sinning, we become wicked and after this life God will cast us from Him forever. If we do what is good for the soul, we please God, and by persevering that way, we win Heaven. That we may always heed our soul, we must be complete masters of our body, as a rider is of his horse. *We cannot become masters of our body with regard to serious and sinful matters, unless we are such also in things indifferent, in which it would be no sin to yield to the body;* for instance, in winter time we come into a house with a hot stove; our body prompts us to go to warm ourselves. If our reason commands, it will say to the body: There is no hurry; we shall be warm shortly. — Or, on tasting some very fine dessert at table, we can at once quit eating and say we have plenty. Or we hear a tumult on the street. We feel like rushing to the window, but we think it is

better to mortify our eyes, and we refrain from looking out at all. Or if we have tooth-ache or stomach-ache, we resolve to bear the pain silently in order not to disturb others by our lamenting.

Such self-denials will be taken up by the children all the more willingly when based on religious motives. Let them select a mortification on Friday in honor of and gratitude for the sufferings of our Lord.

We shall never bring children to practise dutiful self-mastery, unless we lead them to make sacrifices of their will in matters morally indifferent. Just such little sacrifices *e.g.*, a slight self-denial in eating, refraining for a while from drinking in spite of thirst, from saying something lawful, or communicating some interesting news, to repress curiosity, to suppress a permissible joke, and the like, will strengthen the children's will.

To acquire self-control it is important to resist outbursts of strong emotions, or at least to moderate them, for instance, the impulse of laughing or weeping. Uncontrolled outbursts of joy or sorrow show a lack of in-

terior domestic economy. Nothing avails more to self-mastery and manliness than energetic combating of the inclination to loquacity. Therefore daily striving against the temptation to indulge in idle talk, and the practice of keeping silence, whenever impelled to speak for the mere sake of pouring forth empty words, steel the moral temper of the soul in every respect. Self-mastery, that princely distinction of man whereby reason rules the animal in him, will be still further promoted by putting off things for which there is no hurry, by not defending one's self when falsely accused or undeservedly blamed, and by keeping a strict guard over the eyes and ears. Again the desire of passing for a wit or humorist is a grand opportunity to exercise self-discipline, as it implies temptations to say things which our conscience condemns.

The Greeks believed that only such men could be independent thinkers who had subdued their passions. Such self-restraint and self-denial are nowise akin to gloom. They only can be truly cheerful who have learned to say at times a decided "No," and who can

completely curb their cravings; they rule in their inner home, they are masters not only over the senses, but they exercise soul-discipline and bravery against their own nature. As the olden belief holds that by a sacrifice God is appeased, and disposed to grant our petitions, so, whenever we wrest a sacrifice from ourselves, our higher faculties acquire true freedom and strength in all their actions. From the foregoing principles it is self-evident how frightfully those parents blunder who constantly accede to every wish and yield to every whim of their children. How can the latter be expected to thwart the promptings of the flesh, if they have never been crossed in their cravings by the former? As iron is tempered by hammering, so the children's character is strengthened by occasional but firm repression and resistance. The enforcement of such discipline will strongly help them to acquire the habit of self-restraint.

A right method of strengthening one's will is to ask one's self whether one has not really a special bent and aptitude for some intellectual or material occupation, such as music,

writing, manual labor, drawing, gardening, or the service of the neighbor. This being ascertained, one must strive to master that specialty by performing that work in so careful and faithful a manner that perseverance and exactitude may become a habit, aye, a passion.

Prof. Wm. James of Columbia, in a speech on Human Energy, which appeared in a French magazine in 1907, praises ascetics, because through discipline they raise themselves to the highest degree of energy, of freedom, and force of will.[1]

5. *Joy of Self-conquest and persevering Labor*

We shall soon experience the joy of perfect workmanship, and this realization of our latent capacity will heighten the energy of our accomplishments in every other domain, and thus we shall discover in ourselves a growing aversion to doing anything by halves.

On one side youths see the refreshing gratification of their wishes, desires, and in-

[1] Compare H. Lavrande's *Le Traitement de la Volonté et la Psychothérapie.* Bloud & Co., Paris.

clinations; while on the other side stands the gray, joyless, and stern imperative of duty, threatening like a foreign power which seeks day by day to yoke them into slavery. How sadly they err who are blinded by the illusion that only indolent gratification is true life, and that to exert one's self and severely to economize one's time is sacrificing personal liberty. On the contrary, all the while a firm will keeps us strenuously and perseveringly occupied in worthy pursuits, we are quaffing nectar to which common mortals cannot approach their lips. Then only do we enjoy individual life when our mind victoriously repels the power of outward things, and our character triumphs over circumstances and accidents and over the resistance of our life and our nerves. "Without sacrifice noble life is impossible — the sacrifice of vulgar desires and easy ways, that what is difficult and higher may be attained. The animal, the ignorant, and the indolent are content, while they who live in the mind and in the conscience are self-urged to rise above themselves." [1]

[1] Bishop J. L. Spalding, *Glimpses of Truth*, pp. 129, 131.

6. *Character Building based on Self-restraint*

The manner in which man treats his neighbor exercises a decisive formative influence upon his own character. Contrary to the sensualist's theory that "whatever pleases is allowed," we say: "Only that is lawful which makes man really strong." Yielding weakens; self-restraint produces heightened energy.

Christ is indeed the peerless Pedagogue, the great Educator. The experience and progress of nineteen hundred years culminate in the preaching and emphasizing of His primary principles by the leading — even un-Christian and socialistic — writers of the world. With Him the most famous educators cry out: "Deny thyself." "The Kingdom of the Soul suffereth violence." "In your patience shall you possess your souls."

How many opportunities to strengthen the will and refine the heart are afforded by the initial relations of the sexes. But how seldom do the young avail themselves of these opportunities to steel their characters against

vanity and the impulse of the moment. Whoso is master of the moment is master of his whole life. By that one moment man's fate is sealed. How many higher powers of soul remain uncultivated when the young enter upon these relations without a firm purpose to utilize them for growth of character, and for the upbuilding of the other party, instead of living merely for the hour and frittering away precious years in namby-pamby converse, careless idling, and sacrificing those high sentiments which tend to upbuild, preserve, concentrate, and strengthen the inner man.

It is a fact that a certain unrestrained association of the young of both sexes is more wholesome than artificial separation. The former naturally ensues from the growing custom of sharing in the same sports and labors. A beneficial effect will, however, result only if this association be kept within certain fast limits, and this not merely from the philistine's standpoint, but in behalf of deep genuine love, which can exist only in recollected souls. People can rise to real love only through character and soul-culture: that

concentration of the life of sentiment, that considerate chivalry, that will-power, that refinement of feeling, such as are never found with those who have not thoroughly gone through the school of self-restraint, and who fancy that one learns to love by gratifying one's inclination and eagerly taking every opportunity of spending some sweet hours.

The school of true love is not to be found in unrestrainedly enjoying beforehand what only the full life's bond can grant, not in idly dallying with the charms of sex, not in the so-called friendships abounding in surreptitious intimacies and sentimentalities; no, the true school of love consists in training one's self to curb and thoroughly subdue one's animal instincts and one's dependence on the other sex. Only that man acquires true manliness, will-power, determination, and reliability who earnestly undertakes to stand this test; and only that girl becomes a full-fledged woman, self-poised, quite unselfish and yet thoroughly individualistic, who does not jeopardize nor waste herself in little love-affairs, but who guards fidelity for the great and final confidence.

7. *Advantages of Chastity*

Horace speaks of the Roman students who lived chastely to increase their mental vigor. Tennyson cries out:

> My strength is as the strength of ten
> Because my heart is pure.—Sir Galahad.

And even the immoral Emile Zola says:

> The pure man is the strongest.

Honoré Balzac, the old master of modern realism, urges upon young writers chastity, moderation, and industry, to attain success. Alex. Dumas, Jr., says, in *The Clemenceau Case:* "Carefully observe the private life of those who justly claim the title of artists, and you will find that they are men of positive faith, and some of them of a purity of morals like that of Saints. True genius is chaste, and its work, no matter of what form, bears the character of sanctity."

At the time of Germany's War for Independence, a League of Virtue was organized, whose members bound themselves to increase their youthful strength by practicing chastity and purity of morals.

Chastity has always been recognized as an apt means to secure greater physical and mental capacity. During six centuries, no man was admitted to a professorship in the University of Paris unless he led a celibate life.

The Italian author, Mantegazza, says: "All men, and more than others all youths, experience the immediate benefits of chastity. Memory is prompt and tenacious; thought is quick and abundant; the will strong, and the character tempered with a vigor unknown to libertines. No prism reflects upon surrounding objects such heavenly colors as does the prism of chastity, which throws its variegated hues on all things in this world, wafting us into boundless clear vistas of joy and unclouded happiness.

"The younger we are the more useful is chastity to health of body and mind. To refrain from carnal pleasures before being in the twenties, is to lay by a store of energy for the whole life.

" Many wants grow according to the measure in which they are satisfied. Where there is a will there is a way. Man is free to begin,

but not to end. Should you lack strength to stand alone, lean upon a trusty friend, who will encourage you in your resolves and cheer you when you grow despondent. I assure you, that for every lewdness foregone you will find a treasure of Golconda, and with every onward step victory shall become easier.

"I saw many reduced to extreme weakness, to stupidity, and paralysis, from excess of love; I can count scores of diseases which are the fruit of lechery; and I never witnessed a single illness caused by chastity alone." [1]

"Chastity is the education of the senses and of the affections. It is the holy culture of the noblest joys of the mind. It is the most precious gem that can adorn the texture of life. Blessed are they who can make of love an energy which educates and uplifts, and who make it the greatest factor of noble ambitions and magnanimous projects.

"In many cases thorough chastity, imposed by an iron will, is an admirable thing, worthy of being placed in a museum of the most rare and precious objects." [2]

[1] *Igiene dell' Amore*, CIII, p. 56: C. X. pp. 156, 158.
[2] *Fisiologia dell' Amore*, Chapter XIV, pp. 200, 231.

Ancient athletes and modern ones, such as the English boxers of our days, are, while training, not only bound to a special diet, but also to complete sexual abstinence. Warriors prepare themselves for battle by living continently. Many sporting associations, likewise, require chastity of their members.

In answer to those who claim that sexual indulgence is following nature, and against the advocacy of early marriage, Dr. Kornig says: "Domestic and wild animals which are kept in captivity and are not allowed to copulate are none the less healthy; in fact, specialists say that this often turns to their advantage, *e.g.*, with race horses and hunting dogs."

8. *Preservatives and Cure*

Watching and physical punishment of the young. Strict supervision of their reading and absolute intolerance of any papers or books suggestive of evil. Utmost care regarding their rare admission to balls and shows.

Life in the country coupled with steady, hard physical labor.

Long walks and attractive studies. — Swimming and other outdoor hard physical exercise. Girls must avoid tight-lacing, and boys tight-fitting drawers and trousers. Close corsets, besides hindering the proper development of the upper organs and the circulation of the blood, force the blood downward, which then unduly stimulates the sexual organs.

Watch not only the little bed, but even the cradle. If a bad habit is once detected, its development must at once be hindered. In case of well-founded doubt, children must not be left alone in their rooms; but, if necessary, father or mother must sleep with them, so as to take from them all opportunity of indulging in vicious habits. This is irksome indeed, but success is compassed only at the cost of sacrifices. Accustom children to evacuate the bladder before retiring, and to go to bed only when overcome by sleep after much exercise. Dr. J. B. Fonssagrives laid much stress on the children sleeping at all seasons with their arms out of the bedclothes.

Salt is the only harmless condiment, as it excites the secretion of the digestive tube without in any way disturbing the nervous

system. Coffee, tea, and alcoholic drinks are harmful.

Professor Hegar of Freiburg (Breisgau) says: "A strong will can subdue sexual excitement. Avoid whatever arouses the sexual passion, and stir up other activities. Perform mental or physical labor; cold douches or baths are much to be recommended; likewise light suppers taken long before retiring, hard beds and light bed covers.

"Thou canst, because thou must."

Marcus Aurelius said: "Vir sis et castus," of which the proper rendering is, "Be thou chaste that thou mayest be a man."

"Keep your will habitually firmly bent on good, and confirm it by repeated acts. Keep your understanding active on topics innocent, interesting, and elevating. Keep your imagination clean, so far as it lies under the dominion of your will. Keep your eyes from the curious study of objects unchaste and provocations of evil desire. You cannot help seeing many such; you need not stare at them and con them over." [1]

[1] *Four-Square, or the Cardinal Virtues*, by Joseph Rickaby, S.J.

"All history testifies that the true civilization of any race or country rises or falls with the restraints imposed on the passion of lust; no polygamous nation has ever been more than half-civilized." [1]

Whoso wants to keep from dissoluteness and from sacrificing his whole life's happiness must avoid the first wrong step, the first sexual aberration. "Continuous pressure and gradual familiarization can warp man to any sin. — The first step includes all sequent steps." [2]

With lewdness as with intemperance, the first indulgence awakens a want which was asleep, the germ of an instinct dormant until then. Hence, both moral and physical purity is a very real and sacred thing which both sexes must guard most carefully.

As Dr. Hoffmann observes, the sexual instinct depends mainly on the impressions the mind and the feelings receive through the eyes and the ears. Such as arouse sensuality must therefore be eschewed and barred.

[1] *Moral Principles and Medical Practice* (pp. 108, 125), by Rev. C. Coppens, S.J.

[2] Francis Thompson, *Essays; Finis Coronat Opus.*

9. *Crusade against Immorality in Italy and in France*

In 1894 was founded in Turin a League against Pornography (or immoral literature, pictures, print, etc.), transformed into the League for Public Morality in 1899. Similar societies were organized since in most other cities of Italy. In 1905 representatives of all these leagues formed a Central Italian Board of Public Morality with headquarters in Turin. Since 1896 Prof. Rudolph Bettazzi has edited the *Bolletino Mensile* of the League. Years ago an organization against white slavery was founded with headquarters in London. At Turin there is such a Catholic organization, which is affiliated to the national one. There is also a Protestant Italian association named *Amiche della giovane.*

Professors Pinard and Dufresne, etc., of the *French Society of Sanitary and Moral Prophylaxis,* endeavored in 1902 to enlist with them priests, rabbis, and preachers.

The very Rev. J. Fonssagrives lectured before this society *against public teaching of sexual matters,* and he succeeded in bringing

over most of them to his side. The Italian Lega di Publica Moralità *never entertained the idea of collective teaching.*

Mothers above all can imbue their sons with deep respect for woman; sons tenderly love their mothers; hence the latter can disclose to them motherhood's marvelous work.[1]

Religious instruction rears, elevates, supernaturalizes; but the wisely formulated religious instruction has for its object to convince youths to maintain themselves intact, biding the time they will have the right to use those physical energies of which they will have to render an account to God, as of all the other endowments the Creator gave them in trust.

Books on Purity

Among the many works bearing on purity those of the following authors deserve special mention: F. Blackewell, G. M. Kendrick, Oesterling, John Stuart Blackie, Payot, Dr. Hofulard, Kraft-Ebing, Sir Jas. Paget, Seved Ribbing, Sir Lionel, Beate Acton, Paul Good,

[1] (Turman, *Initiatives Féminin.*, Lecoffre, 1905.) *'Tis absurd to fight a foe without knowing him.*

Father Ruiz, Dr. Surbled, La Vie de Jeune Homme; Professor Fournier, M. D., for youths of eighteen; Dr. Burlureaux for girls of sixteen; the Self and Sex series; Dr. W. Lee Howard, *Start Your Child Right. L'Education de la Pureté* by J. Fonssagrives, fifteenth edition, translated into Italian (now in its second edition), by P. C. Rinaudo and into Spanish by Don Enrico Reig y Casanovia, who, like Dr. Howard, is a strong opponent of mixed high schools. *Jeunesse et Pureté*, by Rev. Father Broussolle, Paris: P. Téqui, 1911.

10. *The Physiology of the Whole Body*

In the Medical Record, of June 2, 1906, Dr. Denslow Lewis says: I want the young people throughout our country to know the truth. They must know hygiene and physiology. Girls must know how their indiscretion may result in conception or venereal infection. Quoting Dr. Morrow: The entire system of our educational machinery is organized upon a basis of silence and secrecy in regard to the reproductive function, which, from a biologic

point of view, is the most important function of the body. It would appear that the aim of parents and instructors is to give the young, when launched into the world, a brevet of ignorance of all matters pertaining to sex and sexual hygiene.[1]

Necessity of Sexual Enlightenment

Dr. S. A. Knopf says, in the New York Medical Record: "I believe in educating the people at large by lectures and pamphlets and in instructing school children and adolescents concerning the nature of these diseases. The teaching in schools and colleges might be done by the school physicians, and the lessons adapted to the age and understanding of the pupils. See pages 308 and 145.[2]

If there is impropriety, wrong-doing, or danger, why has the boy not been warned against gratifying his sexual passion? He has been told about brushing his teeth and taking a bath; he knows he must learn his lessons

[1] "Ignorance may be said to be the common mother of all our miseries." — Bishop Spaulding, *Things of the Mind*, p. 98.

[2] Grave conscientious physicians would prove more efficient than teachers or parents in warning the *separate* classes of boys and girls against venereal diseases.

and conduct himself with decorum at the table. Let us inculcate principles of honor toward the young girl, and let us explain regarding the danger of venereal infection.

With the girl, the need of actual knowledge is of even greater importance. One mistake on her part, if discovered, blasts her reputation for life. Indiscretion in the boy is ruin for the girl. She is never forgiven. Moreover, in addition to the danger of masturbation, unnatural practices, and venereal infection, there is the liability of conception, which usually means criminal abortion or infanticide, and too often a life of prostitution. In my own personal experience, I have known of hundreds of cases where ignorance has been responsible for the ruin of the young girl. Many a worthy family of high social position mourns, to-day, the loss of a loved one who might have been the wife of an honest man, had she been told regarding the possibilities. There are men and women in exclusive society who have wealth, reputation, and honor, and yet their lives are embittered by the knowledge, which they hide from the world, that a daughter, through lack of instruction and warning, is now an outcast.

Our society of "Sanitary and Moral Prophylaxis" should inaugurate a campaign of education, a crusade against ignorance.

Young men should be taught that the reproductive function is given for a higher purpose than mere sensual gratification, that it is susceptible of control, discipline, and proper direction.

Education is our strongest weapon, and the most rational means at our command in the fight, not only against the venereal diseases, but also against rape, criminal abortion, infanticide, marital infelicity, divorce, prostitution, and sexual perversions, and crimes. It will diminish masturbation, and save many a young girl from seduction. It will restrict illegitimacy; it will tend to make the marriage contract a surety against the transmission of disease and the perpetuation of degeneracy; it will help in remedying the alcohol question; it will add to the health and happiness of humanity.

Ignorance has been the curse of the past; knowledge will prove the salvation of the future. Fearlessly, confidently, resolutely, let us bear the great light of truth into the world.

11. *Against Prudery*

Coventry Patmore observes in his essays, that there is less purity among those girls who, through prudery of their parents or tutors, have been deprived of the teaching of the Blessed Virgin's share in the Incarnation.

To quiet a troubled imagination, may we not recall the Immaculate Virgin's chaste reply to the Angel of the Annunciation?

Many girls learn sexual matters surreptitiously through maids, books, or corrupt companions. Their parents bring or let them be brought to THEATRES, which, as a rule, represent adultery and the fascination of vice.[1] Advise older boys, adolescents inclined to vicious habits, to read sound books on the subject.

With Sylvanus Stall we believe the first years before puberty are the timely ones for these lessons. Waiting till after puberty might find their imaginations, if not also their bodies, polluted by the evil, and the mystery of reproduction might have forever lost for them every character of sanctity. Like him

[1] *Fisiologia della donna*, Montegazza.

we came across many ruined through lack of timely instruction, and never knew any one harmed by too early enlightenment. The right moment, however, depends somewhat upon the intellect, character, etc., of each child.

12. *Timely Forewarning and Religious Restraint Absolutely Necessary*

Unless our youths acquire, by a wise preventive education, a bulwark of good habits against the surprises of instinct, the best qualities will be enslaved by sexual predominance.[1]

Dr. Kornig lays much stress on the influence of religious principles for this preventive education; and Professor Carlo Fedeli, of the Medical Faculty of Pisa, says: "Senza religione non si da castitá": there is no chastity without religion. He bases this maxim upon his experience: all physicians, all naturalists, all philosophers, and all men of good will and sound judgment will back the truth of this maxim: religious restraint is the foundation of the whole moral edifice.

[1]Ippolito Nievo, "*Le Confesioni di un Ottogenario*," Vol.1, p. 115, 2d ed. Florence. An anti-clerical authority.

The young man's chastity, which makes him worthy of his destined consort, is the most beautiful preparation for marriage. It (and I ought to enlarge upon this as biologist and physician) constitutes the strongest guarantee of the health of the family, and hence of the physical welfare of mankind. "And the chaste father shall not be dogged by the remorse that his children are suffering because of the sins of his youth" — Dr. Hoffmann.

13. *Dangers to Chastity (Of Girls)*

Scant wages. Extravagant dressing. Costly toilets. Loitering on the streets.

Lack of wholesome pleasures.

To remedy this last evil a splendid Peoples' Palace has been built in London and popular amusement halls in Dresden. Mental recreations turn from sexual pleasures.

Lectures on education, health, and the well-being of the people alternate with musical concerts, recitations, and plays at those assemblies of the young folk.

Answering fake advertisements. Dwelling in more or less public rooms. Accepting invitations to shows, balls, etc.

Dangers for Boys and Girls

Selling flowers or papers on the street at night.

Delaying to answer the calls of nature; *e.g.*, during school.

Carrying messages, papers or telegrams to dens of vice.

Companions. The good may become bad. Housekeepers who lay in a barrel of apples don't content themselves with an occasional look at the top of the barrel to remove the rotten ones. Parents must question children day by day about their chums' actions and conversations; nor let boys and girls play out of their sight in alleys, basements, barns, or in lonesome and dark places.

How guilty are those parents who, under the plea of distracting or amusing their children, take them once or twice a week to theatres or shows, where they are exposed to the two-fold fever of music and of scenic representation. The same blame attaches to the toleration of sensational literature.

As good books help making saints, bad ones largely share in producing devils incarnate.

But scenic representation more vividly affects the mind and leaves a more lasting impression than mere reading does. Hence, as all kinds of CRIMES are PORTRAYED AND CONDONED in many moving-picture shows, are these not very factories of criminals? Therefore city authorities should everywhere exercise a rigorous censorship and mercilessly exclude all objectionable films.

"Light is the normal excitant of the retina, but a profusion of light hurts that marvelous membrane, so that it becomes incapable of perceiving it, whereby it may forever lose its power of perception. Repeated shocks which spontaneous or provoked emotions impress upon the brain may likewise harmfully affect the integrity of reason and health." — *Popular Discourses on Hygiene, Amusements, Theatrical Plays, Music, etc.*, by J. B. Fonssagrives, M.D.

14. *Extravagance in Dressing*

Love of dress is fraught with the greatest dangers, not only to the health of mind and body, but even to chastity itself. The statistics of prostitution abundantly prove the correctness of this assertion, and show the

guilt-born vanity of mothers who inoculate their daughters with this ridiculous rivalry almost with the first words they are taught to lisp.

Limit the outward adornment of girls to the requirements of comfort and scrupulous neatness.

Children's Parties

Of late years a new and horrible rivalry has arisen — that of children's parties. Each fond matron seeks to excel her acquaintances in the mimic pomp and fashion displayed . . . the newspapers pander to the unnatural performance . . . children from eight to thirteen are thus initiated in the mysteries of dissipation, including flirtation and *liaison.* Diabolical inventions: Whom the Gods wish to destroy, they first make mad. (Needless to add, that kissing games, post-office playing, birthday parties, may all prove very dangerous in this respect.)

15. *The Nude*

As there are but few persons so wholly free from the enthralling empire of the sexual,

those who strive for higher things will not only fight against the multiplicity of allurements of the flesh, but they will strive to lessen and remove the occasions of sensual excitement.

Modern art suggestively focuses attention on the body, to the detriment of the soul; whereas in true art the physical ministers to the spiritual which it enshrines and consecrates.

16. *Sending to Bed as Punishment*

It is wrong, unreasonable, and dangerous to send lazy or disobedient children to bed to punish them. Many thus acquire bad habits.

Rather aim at tiring the children before bedtime. Eight or nine hours sleep is plenty for them. When they are through with their school and home tasks, have them sing hymns and good old songs, which are a powerful means to drive off foolish or bad thoughts and to inspire the young with noble sentiments and high resolves.

Where the divine art of music cannot be indulged in, other arts may be resorted to such as penmanship competition, drawing, painting, elementary cabinet making, taking apart and resetting old watches or clocks.

Parents may impose as a penance or assign as a reward the learning of a good poem, of a catechism or Bible history lesson (the story of Joseph of Egypt, of Susanna, of Daniel, of Eleazar), a section of the Sermon on the Mount, a parable or some other portion of the New Testament.

17. *Dangers of Co-education*

Rinaudo observes in a note to his translation regarding co-education that in the mixed University of Geneva, some time ago, many girl-students were found in a delicate condition.[1]

We have it on the best authority that numerous female students boarding at our American universities, and having no relatives in those respective university cities, leave those institutions on Friday evening and return on Monday morning without being asked any questions.

Separating the Sexes

In behalf of girls, even more strongly than of boys, Dr. Cooke pleads for early isolation

[1] We heard of like cases in American co-educational institutions.

of the sexes — not that complete separation which would exclude children of the same family from innocent and legitimate participation in childish sports and pleasures, but isolation in sleeping and dressing, and in all those little matters which expose the differences of conformation, and are capable of suggesting ideas of curiosity and comparison. This isolation should begin as early as the fourth or fifth year, and rigid supervision, with lessons in propriety, should be maintained thereafter. Erotic propensities often manifest themselves very early, and, if as early detected, can be easily controlled.

"Co-education has never been popular in England. It has been tried on a small scale, but the experiment has not proved successful enough to warrant any wider extension of the system. Recently, during the annual meeting of the Private Schools Association, in London, it was the subject of a heated discussion, and the overwhelming sentiment of the masters in attendance was clearly opposed to it. The Rev. Dr. Burns, of Plymouth, said: "Nature demands the separation of the sexes early in life. The best educationalists

in America are against co-education, and public opinion is inclining in the same direction. It is one of the American people's silly dreams. They are like children, trying experiments with new theories."

Women educationalists present at the meeting were the principal defenders of co-education, insisting that it takes a lot of nonsense out of girls' heads, produces healthier relations between boys and girls, and in addition is exercising salutary restraint on the former.

The president of the association declared: "It would be impossible to carry out co-education without enormous dangers, as is shown both in America and here. Even if this difficulty did not exist, the sexes are bound to deteriorate by familiarity early in life. The sexes are antagonistic, and the best way to preserve the race is to encourage this."[1]

President G. Stanley Hall, of Clark University, having stated that ten years after graduation, fifty per cent of our college women remain unmarried, and that therefore the college education of men and women must

[1] Report quoted by *America*.

in the future be conducted along different lines and with special reference to the needs of each sex and to their special functions in society, goes on to say:

"The bottom facts, however, from which we can never get away, are that men and women differ in their bodily constitution, their organs, their biological and their physiological functions. This divergence is most marked and sudden IN THE PUBESCENT PERIOD, WHEN BY ALMOST WORLD-WIDE CONSENT BOYS AND GIRLS SEPARATE MORE OR LESS, and, during this most critical period of inception, lead lives more or less apart for a few years, until the ferment of body and mind, which results in the maturity of the functions then born and culminating in nubility, has done its work. At twelve or fourteen, brothers and sisters develop interests more independent of each other than before; their home occupations, plays, games, tastes differ. We should respect this law, and not forget that motherhood is a very different thing from fatherhood, so that neither sex should copy or set patterns for the other, but each should play its part in the great harmony.

". . . With real progress the sexes diverge. . . . Education should push sex distinctions to their uttermost, make boys more manly and girls more womanly. . . . Sex tension is one of the subtlest and most potent of all psychological agencies. Each ought to find the presence of the other the tonic and stimulus to its very highest and best achievements, but INCESSANT AND PROLONGED FAMILIARITY WEARS DOWN THIS IDEALIZING INFLUENCE TO THE DULL MONOTONY OF THE DAILY ROUTINE.[1]

In his preface to Dr. Shields' *The Education of our Girls*, Cardinal Gibbons says: "The alleged advantages of co-education are more than outweighed by its disadvantages . . . serious objection has been urged by recent authorities against the practice of teaching both sexes the same subjects by the same methods in the same institution."

And Bishop J. L. Spalding wrote: "Whatever we teach boys, girls should be taught the science and art of education itself; for three-fourths of them will become mothers, and education is a mother's chief business, in which if she fails, schools and other agencies

[1] *Munsey's Magazine*, February, 1906.

are powerless to form true men and women." *Things of the Mind*, pp. 87 and 88.

Need we say that there is no course on education in our co-educational institutions?

Nature points the way. Boys and girls take to different games. Hence they should be separated. The practice of youths and maidens playing basket-ball, etc., together at public high schools may stimulate the sexual instinct.

Says Dr. William Lee Howard in *Start Your Child Right:* "When the girl becomes ruined, whose fault is it? No public high school is free from those stories. One example: On March 18, 1909, at the California Club, Los Angeles, speaking on the subject 'How Shall We Cherish and Protect American Young Womanhood?' Dean McCormack of the local Episcopal Church said: 'I believe that co-education in the high schools is a mistake; that the familiarity of the sexes which surrounds the association of boys and girls is oftentimes productive of much harm. . . . I learned from physicians that there were six pregnancies in the Pasadena high schools last year.'[1]

[1]See Appendix, p. 308.

"Dr. Laura A. C. Hughes stated in a newspaper interview why she sought election to the Boston school committee. She said: 'My platform is my desire to help correct the very bad moral conditions which prevail in the public schools at present. I want to be elected, because I think as a woman doctor I could help remedy these *extremely* bad conditions, as women teachers would tell me things that they would never tell any man.'

"Such arguments, and they could be multiplied, are surely strong reasons for the segregation of the sexes in educational matters. The public must know these hard facts, as they will not correct them until they have become matters of general recognition.

"After segregation of the sexes in the schools we can proceed along proper educational lines to develop the best in the girls — and the boys. Not otherwise.

"This is far more important than mind training. Physicians well know that the majority of American high school girls are physically unfit to struggle with the cares of wifehood and maternity. They have not been given

that proper hygienic — sex hygiene — training which establishes a foundation for a life of physical well-being."

18. *Violent, Nerve-Straining Exercise Injurious to Maidens* [1]

If girls value their future health, if they wish to be happy, wise, and joyous mothers instead of women cast off by husbands who cannot understand complaining and unwilling wives, they should remain quiet during the menstrual period and strictly avoid all exercise.

A great many married women are living unhappily or divorced, because they attended dances, school-receptions, theaters in the first stages of puberty, or because, through shame of backing out of a promised tennis match, they played at a time when their wombs were delicate and engorged organs.

Alas, many girls do exercise at a time when there is great risk of distorting or displacing the womb, so that in wifehood they suffer the torments of the damned! Those torturing

[1] This whole number is taken from Dr. W. L. Howard's *Start Your Child Right.*

instruments, the pessaries, are often the secret medals won by girls who entered into athletic games while menstruating. They should be proof against all teasing and refuse with determination.

Half of the doctors and all the cursed patent compounds and medicines would go out of existence, if the American girl were properly taught her own physiology, hygienic laws of sex function, and control of natural impulses.

Ill-informed teachers say a girl should try vaulting, high jumping, sprinting, and broad jumping and make an effort to reach the record of man. These forms of exercise are dangerous and injurious to the growing girl, especially to the American girl. Many a girl is brought to the operating table in consequence of broad jumping and hurdling while at school, or perhaps dancing for hours when she should have been in bed.

Many of these would-be athletes think they have only temporarily injured their nervous systems. It all comes out when the strain of maternity and marital duties press upon them.

Girls should do no physical work except

walking and swimming for the first two years nearing puberty. This statement may sound radical to those who do not understand, but it is founded upon the experience of all able medical men. Probably the best form of exercise for girls is swimming. Walking is a normal, body-developing exercise. But the upright posture if long kept up is liable to have a bad effect upon the internal organs — that is, upon the reproductive organs. So let the walking be regular but interrupted by periods of short rests. Fencing is excellent for the fully developed woman, but inadvisable for the girl.

Any form of exercise that causes any undue nervous excitement, such as personal contests or basket-ball games between rival schools, is too great a strain upon the developing nervous system; for in the girl every organ and tissue is trying to get adapted to the new life, and this will never bloom with all its rightful beauty and strength if deprived of one minute's growth of nerve power. Reserved nerve force is the great physical capital for the girl to store up for her day of drawing on this principal.

The unavoidable nervous excitement accompanying contests, where personal or team efforts are strained to win from rivals, takes force and activity from growing nerve cells, and the result will be a riotous rebellion in some part of the girl's physiologic functions. It may be delayed until later life, but it will come, for nature never forgives robbery or insult.

When your child becomes fretful, inattentive, and cannot sleep at night, as a rule the cause is not overstudy. Look to her strain of some coming physical contest. Stop her exercise, see that all nervous strain is avoided: see that she sleeps, eats, rests. Avoid medicine, drugs, soda-fountain drinks, tonics, cocoa leaves extracts — chloral, bromides — as all these proprietary "tonics" contain deadly drugs, morphine, cocaine. The desire to emulate young men in the more violent forms of exercise — as is done in more than one woman's college — should be suppressed. Those teachers who refuse to acknowledge that there is a vast difference between the sexes and a great one during adolescence should be dismissed from school management.

Nervous wrecks are caused by *daily* gymnastic feats. Building muscle is not developing a woman.

19. *Evils of Mental Pollution and Flirtation*

When a young girl has acquired in solitude the theoretical knowledge of sexual sentiment, the hour will always come when desire will deliver her to the temptations of the seducer. On the other hand, if the imagination remains pure, desire is merely an indeterminate uneasiness, merely a sorrow capable of irritating the nerves, of causing sleeplessness, or, at most, a few tears.

The habit of coquetry, besides the moral defloration caused by frequently soliciting passion and then repressing it — moral onanism — imparts something arrogant and domineering to the girl's character. Desire is really dangerous, only when it brings voluptuous pictures incessantly before the imagination; hence how baneful are theatrical representations, love-romances, city scandals as detailed in the daily papers, and confidences of young married women.

Girls' Pitfalls

Dr. N. F. Cooke thus addresses the young women: "The thought that you are deliberately surrendering yourself to the power of any man is so startling that, if you believed it, you would well-nigh be exempt from danger; for you would certainly guard the fortress with a vigilance that no strategy could surprise.

"The danger then consists in the indulgence of pleasures which seem pure and innocent in themselves, but which, alas! are the poisoned arrows that destroy the very power of resistance. In point of fact, however, it makes but little difference whether the mere physical virginity be lost or not, if the maidenly purity of heart be gone, if all the degrees of sensuality, save the mere physical consummation, have been tasted.

"Remember that you have actually committed the sin which you have wilfully entertained, desired, and cherished in your heart. Repent of it in secret humiliation and sin no more.

"Young women, if you knew how lightly you are estimated by those who are so earnestly

and passionately intent on your favors, you would certainly deny them, if the effort cost your lives. There are degrees in libertinism: the affectionate caress, the wanton impropriety, the deliberate seduction; however humiliating the assertion may be, it is nevertheless a fact, that these several stages are at the command of him to whom you surrender the outposts of your purity. 'If woman hesitates, she is lost.'

"History shows that the more innocent a girl may be at heart, the more sure is she to fall if she surrender the advance guards of her honor.

"Lessons in both dancing and music should begin early in life, and be made tasks rather than pleasures, and all occasions in which these accomplishments lead to dissipation or excitement must be scrupulously avoided, until the great physiological change from girl to woman has been accomplished.

"Attending balls and theatres, perusing romances and newspapers, luxuriating in drawing-rooms, should be forbidden fruit to every young person, prohibited positively, as strychnine and arsenic, not even allowed as subjects of discussion or argument, as they

teem with advertisements and news items of the most revolting and indecent character."[1]

Bishop J. L. Spalding fully agrees with this late distinguished Chicago physician regarding newspapers. "The worst consequences of the newspaper habit may be seen in the young, for whom each morning, like a daily meal, accounts of vice and crime are served up, to make them incapable of admiration, reverence, and awe. What father employs burglars, murderers, and adulterers, or quacks, liars, and sophists, as tutors for his children? A man's daily reading, like his habitual conversation, is a symbol of his life and character.

"The newspaper is the sewer of average opinion. It is well this should have issue, but when we drink or bathe we seek pure fountains and clear streams."[2]

20. *Necessity of a Crusade against Alcoholism and Venereal Diseases*

Let some philanthropic person, or, better yet, the government, offer a prize for the best popular

[1] *Satan in Society*, by Dr. N. F. Cooke.

[2] *Views of Education*, pp. 33, 34, and 56 in *Things of the Mind.*

essays, one on how to prevent alcoholism, and one on how to combat venereal diseases as afflictions of the masses. The essay should be divided into several sections, adapted to children, to the adolescent, to man, and to woman. The best and most suitable essays submitted should be printed and distributed by the Government free or at cost.

21. *Prevalence of Gonorrhea, Tuberculosis, Syphilis and Insanity*

Neisser holds that, possibly with the exception of measles, gonorrhea is the most widespread of all diseases. As to tuberculosis, three thousand die of it each day, or two each minute, in the world, and according to the present ratio, eight per cent die of it in the United States.

Dr. Nögerath of New York, and Ricord, a leading physician in Paris, recently deceased, maintained that eighty per cent of the men are venereally stricken.

Dr. John M. Maxwell, writing in the "Physical Culture Magazine," also states that reliable statistics lead to the conclusion that eighty per cent of males bring upon themselves the disease in question before they are thirty; and that one-

sixth of the whole population is infected with it, either acquired or hereditary.

Hence, many girls, nowadays, are afraid of marrying, as they know that all their acquaintances who entered wedlock suddenly became ill and are not yet healed.

Insanity is on the increase. In 1892, there was in the State of New York one insane person in every 337; now there is one in every 299.

22. *The Main Cause*

These three diseases most frequently spring from intemperance. Alcohol is responsible for more tuberculosis than any other cause. Careful statistics of tuberculous children in sanatoria show that one or both parents of most of them were addicted to the use of alcohol. Syphilis and gonorrhea, the worst and most widespread of diseases among adults, generally result from the sexual act preceded by excessive drinking.

23. *Blindness, Idiocy and Sterility result from Venereal Diseases*

Dr. S. M. Burnett, of Georgetown University, believes that fifteen thousand of the

fifty thousand blind persons in the United States lost their sight from gonorrheal infection, involving a cost to the commonwealth of seven and one-half millions annually. Several millions more are spent on the care of the idiotic degenerate and pauper due to syphilitic parentage or direct syphilitic acquisition. "Fifty per cent of all involuntary childless marriages are due to gonorrhea."[1]

Of 8272 insane entered at Bicêtre from 1825 to 1833, 326 became such through lewdness and venereal diseases, or about four per cent; and at Salpétrière twenty per cent of the insane women were prostitutes.

Dr. Osler holds that all locomotor ataxia is traceable to syphilis. And *Dr. H. J. Berkley of the Johns Hopkins University* says in *Mental and Nervous Diseases:*

"Syphilitic insanity is quite as frequent or even more common than general paresis (paralysis) and tabes dorsalis (locomotor ataxia). Insanity may result from syphilis

[1] Dr. Kober, in "Suggestions concerning the Administrative Control of Venereal Disease," *Journal of the American Medical Association.*

as early as one month after infection, though in most cases it occurred three years after infection." — "The time of onset of *spinal* syphilis is the same as that of cerebral syphilis, usually two to four years after infection."[1]

Sterility, a host of female troubles, and nervous diseases, spring mostly from man's sexual ailments which were apparently cured. It is a rare thing, today, when, owing to man's unbridled sexual dissipation, a pure girl of good family does not become infected by the poison of disease, and hence sickly and wretched.

Dr. Nögerath called attention to latent gonorrhea which reappears after many years. He held that gonorrhea is incurable in man; after five, ten, and more years, it shows up again, and regularly infects the woman, causing fifty per cent of the sterility, or, if conception occur, abortion, and a whole train of diseases follow. Doctors Saenger, Hennig, A. Martin, McDonald, Lawson Tait, and all noted women doctors, confirm Nögerath's opinions.

[1] Dr. F. S. Pearce (Philadelphia College Professor) in *Nervous Diseases.*

24. *Dr. Max Gruber: Syphilis, its Nature, Symptoms*

Syphilis begins as a local disease, and unless cured by energetic remedies, spreads throughout the body. After some weeks noticeable symptoms appear which show that the whole body is affected: fevers, skin eruptions of various kinds on the outward skin, and especially on the mucous membranes of the mouth, throat, etc. After some time these outward symptoms vanish; but, as a rule, reappear after six months. Such periods of latent disease alternate every three to six months: apparent cure and relapses. This secondary stage may last two, three, or even four years, and after this secondary stage, there is no certainty of cure. After ten and twenty years of apparent health, grave diseases may develop, in the brain, spine, and other internal vital organs, all traceable to the first infection; and tertiary syphilis often brings the stricken to a miserable end. Late researches show that syphilis helps to bring on two other dread diseases of the nervous system, tabes dorsalis (wasting of the spinal

marrow, locomotor ataxia) and progressive paralysis, the victims of which increase day by day.

While syphilis causes an illness of many years, and poisons the existence also of those cured of it through the continual fear of its reappearance in its most frightful forms, it makes of the one affected therewith the most dangerous being to all those who surround him; in fact, during the whole primary and local period, as well as during the whole secondary stage, both in the passive and active state, he may communicate the infection. It spreads most frequently through the sexual act, but also through the secretions of the mucous membranes of the mouth, — saliva, tears, and the blood itself, through little chaps of the skin, fingers, hands, etc. It is also communicated from sucklings to nurses and vice versa.

The vaccin taken from syphilitic children may give it to children vaccinated therewith. Tobacco-pipes, plates, spoons, cups, glasses, towels, combs, faucets, toys, tools, mouth-pieces, coins, lead-pencils wetted in the mouth, and musical instruments, toothpicks, tooth-

brushes, razors, pins, clothing, or any article on which the virus has been deposited, may inoculate the unwary.

The worst evil is the disease entailed on the future generations, who inherit it either at their very conception, or who, without being syphilitic themselves, become through the parents' disease atrophied and die in the mother's womb, or are born feeble and die shortly after birth.

A report of the medical academy of Paris composed of the foremost French physicians states that the appalling mortality among infants is due to hereditary syphilis.

25. *Gonorrhea*

From unlawful cohabitation springs another disease, whose untold misery and ravages resemble or even exceed those of syphilis because less observed and less combated; *viz.*, gonorrhea. This contagious disease of the sexual organs (Tripperkrankheit), characterized by slight local inflammations of the mucous membranes and suppurations, often causes lasting scars which bring about permanent disorders; frequently, as the disease

progresses, it affects the genital glands, and the inflammations resulting thence often bring about the loss of manhood. As the germ spreads through the body, it produces inflammations in the joints, in the valves of the heart, and it causes spinal troubles, which at times prove fatal.

Gonorrhea is much more dangerous for women than for men. It leaves them defenseless; it spreads with an irresistible impetus throughout the whole sexual system, and when the infecting process has reached the internal organs, it is practically incurable. Even should it not have the malignant character, it will make women sterile, feeble, and invalids for life. Never again shall they recover the bloom of health, their full activity, their sense of former vigor. Their natural joy of personal vitality is forever destroyed.

The mother's gonorrhea may prove fatal to the child. Should a little of this pus penetrate the eye during labor, if not at once rendered harmless by thorough cure, it will cause an inflammation that will shortly terminate in blindness. Before the introduction of

Credè's preservative method, about eleven per cent of the cases of blindness were due to gonorrhea.

Dr. Prof. Shroeder of Berlin says: "How frequently do physicians come across sickly and failing women whom they had known blooming with health and strength. How different is their married life from what they dreamt it would be."

26. *Syphilitic Symptoms — Oral Infection*

C. M. Whitney, M.D., of Boston, Mass., observes that syphilis in a most contagious form may exist in the mouth and throat (mucous patches), and show no evidence of its presence anywhere else. The disease may be transmitted by direct contact (of the lips, the tongue, or the teeth) or by the deposition of the saliva or virus from any lesion on any object touched by a denuded surface. And thousands of persons have thus become innocently infected (through kissing, through unsterilized surgical or dental instruments, etc.). To avoid the dangers from the oral lesions of syphilis the patient should be carefully instructed as to their nature, should refrain from using in common with others any objects which might pass from mouth to mouth, . . . and should not be permitted to have any dental work done during the first two years, unless the dentist is first warned of the presence of the disease.

Dr. L. Duncan Bulkley gives, in his *Syphilis Insontium* (Syphilis of the Innocent), 9058 cases of extra-genital syphilis, of which 4753 were acquired from mouth lesions.

Further symptoms of syphilis indicated by Dr. Whitney are enlargement of the glands behind the ears, etc., chorea

(St. Vitus' dance), muscular twitchings, neuralgia, paralysis of the muscles of the eye and face, loss of hair (in patches) or eyebrows, crusts on the scalp, ulcers of various sizes anywhere on the body resulting in deformity and scars, cracks and fissures on the tongue, scars of ulcerations especially at the corners of the mouth, persistent headaches, tormenting neuralgia, leucoplakias (white patches on the tongue, the throat, etc.), the nails become dry and brittle, causing cracks or fissures, or they may even fall out, at times loss of sight and hearing, ulcers may form in the mouth, frequently causing a perforation through the palate into the nasal cavity; by disease of the throat the voice may be impaired or lost, and a hoarse whisper may be all that is left of a once clear voice.

Ninety-five syphilis patients out of every hundred who take a long treatment in the early stages can be cured and their offspring will be free from the disease.

With opiniated individuals, who, because they see nothing, fear nothing, drink all the alcoholic liquors they desire, despite the fact that they have been forbidden to do so, and take only short courses of medicinal treatment, when some external cutaneous lesion manifests itself, ninety-five per cent show later symptoms, and their children may inherit the malady.[1]

27. *Heredity*

The following chapter on heredity, taken from E. Legouvé's book entitled the *Fathers and Sons of the Nineteenth Century* (Hetzel & Co., Paris), meditated by young men has proved of great assistance to them.

[1] *The Mouth Lesions of Syphilis and the Dangers arising therefrom,* by Dr. C. M. Whitney in May, 1911, *Dental Cosmos.*

Two gentlemen had become intimate through the friendship of their sons. The older of these, Count Octavius, son of the duke of Candé, engaged to a most charming girl, suddenly became ill. His friends were forbidden to see him. They were anxious to inquire of his father, but he kept indoors. There wasn't a whisper as to the nature of his illness. Thereupon the chum's parent made bold to go to the Candé palace to obtain news of Octavius' condition. He had passed through one apartment when a door opened and the duke came forward.

"It is you!" he cried upon seeing me. "Well! as God's justice sends you . . . enter and see! This isolation is upsetting my brain."

I followed him, frightened. I had gazed on countenances disfigured by pain, but on such a one, never. His was an inexplicable ensemble of despair, pangs, and shame! His eyes, dry and bloodshot from the previous night's watching, stared at me. Not a trace of the elegant gentleman was left; his hair was unkempt, and his dress disorderly. At this sight my heart filled with poignant sor-

row, and in spite of myself, I burst into tears and sobs, as I threw myself into his arms.

"You weep," said he with bewildered air; "but do you know why? What are you thinking of? That I may lose my son? That he is to die just when life is opening for him? Ah! were it only this, that were nothing!"

And clutching my arm, he pulled me into his son's chamber; he opened the screen, and my eyes fell upon the sufferer.

I drew back. His face was covered as if with leprosy, which spread up to his half-closed eyes.

"Yes, yes," cried the duke in despair; "behold him whose beauty all men praised! Lo! the handsome youth whom his affianced so admired yesterday; behold him blind, deaf and dumb. . . . Why, alas! why is he deprived of speech and consciousness, and why is he groaning under the evil which will kill him? Ah, it is horrible, is it not? And there is something more horrible still, — the disease he is stricken with he has inherited it from me!"

"From you!"

"Yes, from me! It is I who am his murderer!"

"But you are frantic with grief, out of your mind. Look at this robust body! what an exuberance of life!"

"Ah, yes, yes, God spares us, only to punish us in what we have dearer than ourselves! that is the secret of his justice!"

"But of what justice are you speaking, of what crime?"

"My crime, mine! That of my foolish youth which endeavored to stir up all the scandals of the last century. . . . I was young, rich, a duke, and instead of appreciating and meriting all those titles by work and a useful life, I believed it a glory to plunge into corruption, as some fools walk into the fire, singing and laughing at the danger. I aspired to the heroism of vice; but was there no fear of punishment? No. The shameful perils you brave don't strike you or at least don't kill. One issues alive from them, where not a few have lost their vigor and their lives; one boasts of one's strength which has vanquished and overcome the dangers of lechery, but later, after a year or so, when time and reflection disgusted you with those follies, and you cannot recall them without blushing, all on a

sudden there arises before you as if it were a specter that threatens to strike you . . . not you! but that worshiped being, most beautiful and pure, for whom you dream of all kinds of pure joys! And on his face you read the traces of your sin! It is on his life that your lewdness makes an attempt. He inherits your shame! He dies for your fault! You are the assassin of the one you worship."

The wretched man could not end these words, and he fell on a chair sobbing. I went to him and braced him, and sought to combat his fears and his remorse. I showed how much anent this heredity is uncertain and how much of that self-retrospection chimerical. But he, raising himself and gripping my hand, said:

"No! it is Dr. Verneuil himself who thus pronounced my sentence!"

"The doctor! how?"

"My son was five years old when he was first stricken with this strange disease. I called Dr. Verneuil. After examining the little lad, he took me apart and interrogated me regarding my past, asking a question which pierced my heart like a sword. I sought to

recollect myself, as I had forgotten everything. . . . The foolish youth of one time was dead in me, so much so that I thought no more of him than one does of a minor brother of whom one is ashamed. Then indeed it struck me that I was to blame. I answered in all sincerity.

"Dr. Verneuil eyed me and said: 'Ah! I understand;' and he departed, leaving me frightened, dismayed and tormented with a strange remorse. I had no more rest. Formerly youth's shifting imagination and my natural levity of character, easily inclined to hope, had suspended, or at least allayed my uneasiness, but as fast as I better understood the name of father, and the duty it imposes, the sentiment of my unworthiness became a torture to me. At times, people spoke of my compassion for the poor and wretched . . . it was remorse! I devoted myself to them, hoping that my consecration would appease God and preserve my son. I even ransacked libraries, seeking in scientific works motives of consolation and hope. I looked through the archives of human diseases, I questioned them what kind of a thing was that dreadful

heredity, but everywhere, in men's books as well as on their lips, I read my son's doom.

"Oh!" cried he at last in delirious accents, "if I loved him as I ought to, I should not crave his life, but his death; because then only would he live." . . .

Space forbids to reproduce the scenes in which the duke is shown writhing with remorse, hovering between hope and despair about his son's illness; but the climax of grief comes to him on the day when the young man, miraculously healed, writes a farewell letter to his betrothed.

"Farewell," said the youthful duke, "farewell, because I should be wretched if I married you — Yes, yes! you are not aware of what I heard in one of those nights of torpor and anguish in which my frightful sickness threw me. Do you know what the doctors whispered at my bedside believing that I was unconscious and dying? They uttered regarding my disease a fatal word which settled everything: the word *hereditary!*

"Do you understand now? Shall I deliberately chain that adorable being to a mortally stricken wretch? Shall I bring her

as a dowry an incurable disease? Condemn her to the same pangs? Give her sons stricken like myself? And that for my sake?"

After his son's partial recovery the nobleman gave a note-book to his recent visitor in token of friendship.

"Take this," said he; "it is the story of my anguish. Hand it to your son with my compliments when he'll be nineteen years old. It will be my punishment, my expiation, and, I hope, his salvation."

In due time the father of the family called his son: "My darling, you are rounding out nineteen years; you have reached the age of the passions. What empire will they wield over you? I know not. But this I do know, that this passion may, according to the heart of the man who experiences it, be fatal or beneficent, pure or shameful, guilty or holy. By its side rises and follows as a pale specter a companion which takes that man's name, which puts on his likeness, which pretends to be his sister and is nothing else than his deadly foe, because it dishonors him, depraves him, and winds up by killing him. That murderous companion, that fratricidal sister,

is *lust!* Yes, her work is horrible, and whatever she drags with her is so odious that, meseems, sheer self-respect ought to keep a person from falling into that mire. Yet, such is the case. Man's natural corruption makes self-degradation attractive. One does not fall into it at once, but one slips into it; one goes down by an unnoticeable slope; vanity drives one, example drags; one's dazzled senses precipitate one, and the best tempered soul lacks strength to fight all the temptations. Thy tender love for me tells me: *Thou art a son, preserve thyself for thy father.* This manuscript will tell thee *thou wilt be a father, preserve thyself for thy sons.*" Then I gave him the duke's manuscript that he might read it; and meanwhile I attentively watched him. As he glanced over those sad incidents, his face by turns grew pale and red, it contracted itself and grew tender. His soul was simultaneously seized with fear, grief and disgust. Having perused it, he handed it back to me without a word.

"Your face and your very silence prove your deep impression. Both I and you must add something to this reading. I could have

pointed to the dissoluteness behind the passion; the duke shows you behind the lewdness the *hereditariness*. Horrible word! Word almost new in its deep meaning. The science of our day, based on observation and aided by the most delicate and most precise instruments, studies the blood in its constituent elements and in its successive alterations; it takes the disease with which it is concerned, and follows it in its gradual phases and transformations, and meets it again at a distance of sixty years, through an interval of two or three generations and under a new form, as justice discovers and clutches a culprit altogether disguised nine hundred miles from the scene of his crime."

Thus before our frightened imagination opened the deep and dark mysteries of hereditariness; not only the dreadful scourges of which the duke of Candé was the victim can be handed down; science teaches that insanity, tuberculosis, scrofula, gout, and that most dreaded foe of man, cancer, all — all are hereditary. Hence so many mysterious questions rise up at the time of marriage. It will no longer do to inquire: Who are your

parents? Of whom were they born? How did they live? Another imperative question is: How did they die? Beside heredity stands hereditariness. Beside the genealogical tree of the stock comes the pedigree of the health. On hope's heels tread anguish-bearing fears, and that is not all: science adds that there is not a single one of those scourges which bad conduct cannot produce in us, and there is not one of our excesses of gluttony, gambling, lasciviousness, which, when carried on for some time, may not become the germ of a hereditary disease!

On the day a young man causes the corrupting germ to enter his blood, on that day he makes an attempt, not upon his own life, but on that of his children and his children's children, and upon the country itself.

Upon casting that fatal germ into the world, he prolongs his crime through a series of generations, and perhaps forever. Oh! it is hard, it is bitter to be sons of Adam! But I know of something more woeful still, and that is that we ourselves should become new Adams and bring forth an original sin.

Young men when about to fall, think of the duke of Candé, and don't for a moment of foolishness spoil the purest and deepest joys of life, the joys of paternal love. Respect in yourself the future father.

"The paralysis of children in nearly all cases is due to hereditary syphilis."—Dr. Regis in *Mercredi Médical*, May 22, 1895.

28. *The Nation's Shame*

The Surgeon-General of the U. S. Army stated that no less than 715 men, or nearly a whole regiment, were incapacitated for service every day in the year by diseases resulting from immorality — a large increase over previous years. No less than 9,157 men were treated for this cause, or almost one in every six.[1]

With considerable reluctance, on account of the delicate character of the subject, we call attention to the official Reports just issued by the Surgeons-General of the United States Army and Navy. They reveal a condition of things which is not only a national shame but

[1] *The Catholic Fortnightly Review*, Vol. XIII, No. 6, 1906.

a national infamy. The number of men in the service suffering from the consequences of vicious lives surpasses that of any of the armies and navies of the civilized world. The peril, says the Surgeon-General of the Army, "has come to outweigh in importance any other sanitary question which now confronts the army, and neither our national optimism nor the Anglo-Saxon disposition to ignore a subject which is offensive to public prudery can longer excuse a frank and honest confrontation of the problem."

We may well hang our heads when we glance at the charts accompanying the statement, for whereas there are almost 200 such cases for every 1000 men in our army, there are only 75 in the British — though that is reproach enough; 37 in the Japanese; 18 in the Prussian, and 15 in the Bavarian army. Americans are thus confronted with the fact that the Government is obliged to devote a large part of the army and navy budget to support and care for men who disgrace the uniform, who would be worse than useless in war, and who in time of peace encumber the hospitals in numbers that almost suggest a disastrous

battle. The blacks, we are told, are one-third worse than the whites, while the brown men in the Philippines are more than four times superior to their white conquerors.

"It is now believed by most sociologists and sanitarians," continues the Report, "that the evil, being primarily a social one, can only be reached by a propaganda of public discussion and education."

No! not public discussion! at least not so public as to be indiscriminate, which would rather attract the prurient and evil-minded than save the innocent and pure. Education! yes, but not an education that reveals to mere children the mysteries of life by school manuals of physiology, which perhaps have had their share in this national disaster. There should be instruction, of course, but instruction by prudent, pure-minded and competent men and women, the parents and teachers who are responsible to God for the care of youth; devoted guardians who will be ever watchful over their charges, who will wisely choose their time and shape their language so that in the effort to preserve they may not poison.

For Catholics, there must be added the sanction and the sacraments of their religion to sustain the instruction; and they must be impressed profoundly with the obligation of heeding God's mandate to be pure both in body and soul. For them fear of God and the use of the sacraments are the only prophylactics.

The dreadful condition of things which is thus officially declared is not, as the Report says, "primarily social." That is avoiding the issue. Its source is the absence of religion in the education of the rising generation. We are bringing up a race worse than pagans. For let it be noted that the Japanese are higher in the scale than American youth. A pagan has some natural restraint left; but those who have thrown aside supernatural helps throw aside also all natural decency, and the ravages are greater than in those who knew no better. How long are we going to wait before we open our eyes to the necessity of religious education in schools? Only that can check this dreadful torrent of youthful depravity. — *America*, August 5, 1911.

29. *Most Harlots Infected*

Men go smiling to their ruin. Few strumpets are free from venereal diseases. If men refrained from haunting them, venereal diseases would soon disappear.

30. *Prostitution*

In response to a congratulatory message from the Social Purity Congress, held in Stockholm, Crispi, the late prime minister of Italy, said: "I abolished regulated prostitution, which is the well-spring of moral and physical ruin, in consequence of a lengthily matured persuasion corroborated by the long experience and observation of enlightened minds. The license system is, in my opinion, an organization of lust." At that convention Professor Stuart, Dr. Nevins, and Attorney Percy Buntling discussed the means to fight prostitution: a wide-awake association, the acknowledgment of married ladies' private property rights, an increase of salaries for girls and women, the education of women and of illegitimate children, and the obli-

gation of men to support their natural offspring.

One of the causes of the decadence of the Greeks and the Romans was that they gave themselves to idleness, greed, and carnal pleasures, to the detriment of their intelligence and skill in industry and warfare.[1]

31. *Away with Dens!*

The very existence of brothels is a strong enticement to lewdness. It does not lessen the seduction of honorable women. For some the brothel is the first school of debauchery which they seek to practise elsewhere. Scores of individuals are infected before the disease becomes apparent.

Dr. Wernich says: "Brothels stimulate the curiosity of children and of the young of both sexes in a way dangerous to their morality."

They promote white slavery.

Public women are more quickly and more profoundly corrupted than isolated ones. Their return to an honorable life is far more difficult.

[1] St. Thomas Aquinas, *Expositio in Politicam*, L. VII.

In Kolmar (Saxony), after the public houses were closed, sexual diseases effectually and lastingly disappeared.

Miss Butler, after a fight of seventeen years (from 1869 to 1886), succeeded in getting the brothel system abolished in England. Thence resulted an abolitionist movement on the continent and in America, which, if not everywhere successful, obtained nevertheless important effects. The public health is not safeguarded by police control and medical inspection of the brothels, nor is it injured by the abolition of this legalized debauchery. On the contrary, where the brothels are suppressed, venereal diseases are gradually eradicated. Police control is arbitrary; it deprives those women of their human dignity; ostracizes them from society, and hence increases the difficulty of their reform.

Professor Pelmann of Bonn says: "The wide prevalence of syphilis is due to prostitution. Do away with it, and the disease will stop. Thus a greater service would be rendered to humanity than by extirpating cholera, as the ravages of syphilis are more extensive and more lasting, more dreadful in

their consequences, and a greater menace to individuals and to the masses."

Society to Blame

The blame falls on society, which plunges women into such misery and retains them therein to glut unbridled lust. A popular reaction against this social vice cannot set in before public opinion will turn not only against the victim of prostitution, but against the authors of her shame and their extravagances.

"If men would but consider the degradation, misery, and hopelessness to which fallen women are doomed, they would keep as far away as from contagion and death." Bishop J. L. Spalding, *Glimpses of Truth*, p. 186.

32. *Prostitution's Harm Uncontrolled*

One cause of the inadequacy of medical inspection is that it is limited to the woman, absolutely respecting the man who is also a fountainhead of the disease and of its transmission. "In England, before the medical inspection law (1867), there were 91 per thousand of syphilitics in the army and navy. In 1886,

nineteen years after the enactment of the law, there were 110 per thousand; in 1892, six years after the repeal of the law, 79 per thousand. Among the civilians, from 1879 to 1882, 10 per thousand were stricken; from 1885 to 1889 only 8 per thousand." — Bebel, *The Woman.*

33. *Harlotry's Ravages*

Not only is God offended and Heaven forfeited (*Be not deceived: neither fornicators, nor adulterers, nor effeminate nor abusers of themselves with men shall inherit the kingdom of God.* 1 Cor. vi, 9), but the whole moral being is fearfully damaged by it. God forbids crime not only because it is offensive to Him, but also because it is injurious to man. *Who past feeling have given themselves up to work all uncleanness with greediness.*

> "I waive the quantum of the sin,
> The hazard of concealing,
> But oh! it hardens all within
> And petrifies the feeling." — Burns.

Libertinage destroys all that is soft, delicate, and tender in the human heart. The sensualist soon becomes completely hard-

ened, indifferent to all that is good, pure, and true, lost to all that is beautiful in the world and worthy in humanity, bent entirely upon self-gratification. His very nature is utterly spoiled, and whether there be a gloss of polite manners over it or not, underneath the surface it is rotten and corrupt. Likewise sooner or later the body suffers from indulgence in illicit intercourse. If the individual escape venereal disease, which very few do escape, or even if he be perfectly cured of it, still the life of lechery produces early decay. The powers of the body fail from the unnatural strain put upon them, the capacity for indulgence departs even while the pampered appetite is still living and craving, and a premature old age and a dishonored grave close the scene while chaste men of those years are yet almost in their prime.

"If the gradual enfeeblement and final extinction of the power to think highly, to resolve nobly, and to love purely were the only curse a base life inflicts, it were none the less more to be dreaded and shunned than poverty, sickness, imprisonment, and

the loss of good name and friends. To barter the life of the spirit for the pleasures of sense is to herd with brutes when one might enter the company of the wisest, the fairest, and the holiest."[1] "Happiness is pleasure of which one need never repent."[2]

34. *Right Attitude Towards Prostitutes*

The pretext that "prostitutes are lost anyhow" does not excuse men who seek them. Are not they also robbers who still further strip such as have been robbed by others? Thus they who degrade and abuse a woman cannot be excused through the plea that that woman is irretrievably wicked and degraded. That practice involves not only the woman but also the soul of the prevaricator; it shows his attitude toward womankind and encourages others to follow his example. His conciliating attitude toward it keeps up prostitution; his act affects the whole social life. He co-operates in the desecration of the human body and the human soul. Whereas, by mastering himself and resisting the tempta-

[1] Bishop J. L. Spalding, *Glimpses of Truth*, p. 18.
[2] Same book, p. 110.

tion, he gives good example to others; by abolishing prostitution in his own soul, he becomes a rock of salvation and preservation to many others, as man acts upon his fellows more by his character, his self-control, his aspirations and resolves, than by his outward deeds.

He who never defiles himself with prostitutes does not save them, it is true; but he preserves other girls from turning such, and he keeps many other men from lusting after them, and from leading other girls into a life of shame. Whoso curbs himself, curbs others; whereas they who yield help others to throw off restraint. Every youth who remains pure becomes a savior some time and some way. He reaches a strong arm to many who else would fall; and, without his knowing or suspecting it, a bracing influence goes forth from his eyes, his voice and his words, an influence which arouses the firm faith that there is something higher in life than grabbing and enjoying. There is an invisible order of saviors in the world. Blessed indeed are they, if, despite their strength, they persevere in modesty and humility.

35. *Remorse and Grief after Sin*

"And yet I was very much moved at this my first fall. I remember how straightway in that very room a deep sadness overwhelmed me, and tears welled to my eyes, as I thought of the loss of my innocence, of the eternal loss of my normal relations with woman. Yes, my relations with women were forever doomed. Impossible from that hour to have pure converse with a woman. I felt like a lost man. To be a lost man is to be like a man who has fallen into a physical state akin to that of the slave of opium or alcohol. As the latter lives no longer a normal life, thus a man who has sinned with several women is no more a normal man; he is undone and lost. As the opium fiend and the drunkard are betrayed by their bearing, thus the lost man is recognized. This man may try to master himself, to fight his passions; but pure, simple, and brotherly intercourse with women is forever barred to him. His very glance upon a maiden betrays him.

"I was a lost man, and such I remain." *The Kreutzer Sonata*, Leo Tolstoï.

"The most complete disappointment, the most bitter disillusion befalls those who seek the good of life in the indulgence of appetite and lust. They are like the insane who know their insanity and feel that it is immedicable.

"The memory of our purest and noblest joys remains with us like a fountain of perpetual youth, while that of the wrong we have done is the only pain which follows us with unrelenting persistence." [1]

36. *Preventing Prostitution*

And now a word as to how it may be possible to strike at the root of prostitution, by preventing the woman from becoming a prostitute and the young man from becoming infected by illegitimate intercourse. Let us, as physicians, jurists, and sociologists, acknowledge that at the bottom of it all is our present social fabric. Prostitution gets its recruits to no small extent from the unfortunate girl who has loved, not wisely, but too well. Her own sister will stamp her as an outcast, and her child as a bastard. A little

[1] Bishop Spalding, *Glimpses of Truth*, p. 186, and *Things of the Mind*, p. 56.

more humanity, a little more sisterly love, a little more compassion, is needed here. Let woman be more womanly toward her sister who may have fallen, but nine times out of ten through no fault of her own. A helping hand stretched out to the unfortunate child-mother will often prevent her from becoming a prostitute.

A few more homes, where the unfortunate girl, who has become a prospective mother, may be received several months before her confinement and kindly cared for till all is over; a few more homes, where the unfortunate woman of the street may be received, and another chance be given her, and prostitution is bound to diminish.

The underpaid factory or shop girl is another frequent recruit for prostitution, often by reason of necessity for her daily wants, and sometimes by her desire for finery. Let all philanthropists among the manufacturers and large storekeepers, while still at the head of their enterprises, remember this. *It is a greater philanthropy to pay the girls in their employ living wages*, so that the temptation to go wrong will be removed, *than to*

leave millions in their last will and testament to cathedrals, hospitals, and similar *charities.*

Better wages for our young men, and more model tenement houses, with reasonable rents, will encourage many young men to enter the matrimonial state and rear a family. It must be obvious to all of us, that early and happy marriages are the best means to combat prostitution and venereal disease. I think it is absolutely wrong for fear of indelicacy to keep the masses in ignorance concerning these vital matters.

37. *Injustice of the Double Standard*

Dr. Möbius, of Leipsic, in "*Vermischte Aufsätze*" (1898), says: "All right-minded people long to see our codes revised. They who steal a few potatoes or some pieces of wood are imprisoned; whoso smokes a cigar where it may start a fire is punished; but he who infects his neighbor with the most horrible diseases, either through wantonness or wickedness, goes scot-free. Before giving a daughter in marriage, the father ought to demand from the young man a sworn statement that he is free from venereal disease."

Teach the boy Tolstoï's theory anent fornication. Say to him: "Thou art obliged to recognize, as wife, the girl with whom thou hast the first sexual commerce; she has the first right, the only right of nature, to become thy wife; as thou intendest to demand of the woman who is to be thy future wife that she be a chaste woman, a virgin, she has an equal right to exact the same of thee." [1]

"Is this not a swindle of which society as a whole makes itself guilty: keeping the virgins in ignorance (of men's doings) until after marriage? In this tacit understanding among men, aiming at covering up their vice, a great many mothers become accomplices. . . . If I engage a servant, it is well understood that, according to a ruling of civil law, he shall be fully instructed as to his duties, and the contract is null and void if I wilfully deceive him with regard to his future position. But where there is question of the most important and the most sacred contract of all, one which binds for life, there, one party is to remain in absolute ignorance if the other party proffer the necessary guaran-

[1] *Männer Treue*, by John Keidel.

tees for a happy issue of the union. Here one party shall have all the rights, the other one only duties and blind faith" [1]

Björnson sounded the alarm concerning the long-tolerated outrage of a double standard of morality for men and women by his play, "The Glove." It acted like a mine, which shot into the glaring daylight centuries of injustice towards the weaker sex. Why monogamy for the latter and polygamy for the former? "Nothing awakens the conscience like knowledge" (Björnson).

See what is said about the mothers' special fitness to teach their sons, page 179, and about the higher motives to lead chaste lives, page 51.

38. *Restraining Thoughts*

Upon meeting persons of the fair sex young men ought to think: "My mother was such."

"Look upon every enemy as though some day he were to be thy companion; and on every girl as though she were some day to kneel at your side before the altar."

[1] Dr. R. Heim of the Univ. of Zurich.

"The uncorrupted youth honors in every girl the mysterious vessel of human beings."

The thought of his future betrothed and bride and of his duties towards her must prove a protecting angel to the youth. How shall he who has first contaminated and debased himself aspire to a virtuous and honest wife? Can he draw nigh to her without remorse?

39. *Fear of Infection Effectual only as a Help to Religious Restraint*

"Fear may hold a man back for a while; but, at the same time, if it is not reduced merely to an auxiliary force in the battle, it will bring about a degeneration, a weakness, a relaxation which will soon sap the strongest energies. Religion erects chastity into a virtue, instead of dragging it down to a hygienic precaution; religion lifts up above the danger rather than simply guarding against it. The morality inculcated by the Church imbues the mind and the heart with the horror of sin, whereas lay morality can but strike and impress the preservation instinct with a tragic frame of chastisements." — F. Veuillot in *L'Univers*.

Appeal to high and noble ideals, to faith, to the sacredness of a vow, to the human dignity and honor; escaping disease is the lowest motive and cannot free from remorse.

Pinard: The teachings of morality and religion contribute most efficaciously to this prophylaxis, *i.e.*, are the best safeguard.

Harnack says: "Religion is the soul of morality, and morality is the body of religion." The Church reminds youths of St. Paul's: "Respect your bodies which are the temples of God. She puts before them thousands of altars where flows Blood more eloquent than Abel's prayer."

As God gives Himself really and substantially to us, His Flesh becomes our flesh and His Blood our blood, so that it is no longer man that lives, but God that lives in him. How beautiful in this connection are the words of Cardinal Newman: "The Church boasts that she can keep the young hearts pure, as she gives us Jesus for our food and Mary for our nursing mother."

40. *The Father Lives on in the Son*

Parents who complain of their son's aberrations have only themselves to blame. "I justly thank thee, O God, our Protector and Preserver, for having granted me to see my hoary old age bloom again in thy youth, my son. When He who directs and rules all things will please, I shall leave this human dwelling; but I shall not die altogether, when passing from one place to another, as in thee and through thee I live with my visible likeness, and thus I shall continually be on earth, communing with and seeing men of honor and my friends, as I was wont." This passage of Rabelais is, as Guizot observes, one of the noblest motives which can be set before a young man to urge him to distinguish himself, to lead a pure life, and to honor his father's image, which he is destined to perpetuate. Such advice is bound to inspire a son with gratitude and ardor when the father adds: "It is not because I mistrust your virtue that I speak thus, as you have proved your solid character ere this, but to encourage you evermore to grow better and better. And

I thus write you to-day not so much to exhort you to live right, as to make you rejoice for having thus lived, and to strengthen you in your good resolutions." [1]

41. *Reciprocal Influence of Mind and Body*

How greatly man's animal life depends on the strength, cheerfulness, and freedom of the spiritual life is proved by the fact that a great many men quickly decline and become subject to numerous infirmities as soon as they leave off mental activity and settle down to rest. On the other hand, what restoring influence, longing and determination exercise upon the sick is illustrated, *e.g.*, by the case of Dr. John Henry Newman. When struck down by fever in Sicily, in 1833, he at once rallied when he began and kept on saying: "I shall not die, for I have work to do in England." [2] On the contrary, as everybody knows, when those critically ill give up, the doctors are powerless. Thus when through sensual indulgence man foregoes the

[1] *Méditations et Etudes Morales*, by Guizot.
[2] *Cardinal Newman*, by Wm. Barry, D.D.

nobler aims of life, he declines even physically. He, who, for the sake of low pleasure, injures and misuses another's life, lacks deeper power and cheerfulness to labor for higher and unselfish ends; he no longer feels entitled to the nobler things of life, as he realizes the contradiction between his own life and the ideals which inspire high endeavors.

42. *Uplifting Effects of Ideals and of Continence*

The youth who is about to surrender himself to debauchery should forthwith be rescued from the ruinous step when, as with Dr. Newman, quoted above, the thought flashes upon him: "I also have a work to do. God calls me to be the stay and the consort of that sweet pure maiden, and to co-operate with the Creator in raising a progeny of boys and girls. Would I want to see my mother or wife or son or daughter in such degradation? Am I free from responsibility to God for helping to keep another's daughter or sister in that ignominious bondage? No! I'll lend my aid to raise her, if possible, but not to keep her in thraldom."

Indulgence Pulls Down; Restraint Upbuilds

Every yielding to and indulgence in the lower instincts is primarily fatal to health. And, on the other hand, whatever aids self-mastery and intensifies brain energy proves in the long run genuinely wholesome for man, as, unlike the brute's, man's animal life is most intimately attuned to his brain activity. Abundant proof of this fact is supplied by the latest phase of medical science, psychotherapy (the cure and the alleviation of nervous troubles by mental and moral stimulation). The successes of this healing method daily demonstrate in a really astounding way what fundamentally hygienic factors are a firm character, a strong will, and a rigid self-discipline. To sacrifice these to lower nature is downright folly. With right did August Comte stigmatize as horse-doctors those physicians who minister to the animal in man, disregarding the mental status.

It is the universal experience of all high-minded men — to which Goethe also witnesses — that sexual continence exercises a mysterious and extraordinary influence on the in-

tensity and elasticity of all our spiritual functions. Thus Schiller's *Don Carlos* speaks of those who wasted their best half of the mind — manhood's force — in revelry.

43. *Purity Sustains and Promotes the Health of the Soul*

Regardless of physiology or hygiene, as health is not man's highest object of life, continence is demanded by man's conscience. Remorse and moral depression due to sinful indulgence cripple man physically and shatter his nervous system. They who sin against their spiritual nature shall be punished harder by the laws of life than such as trespass against the physical nature. Our spiritual nature is not a luxury in our domestic economy; our deepest bonds of social life are enrooted in it; it stands for our most personal life-objects — the last motive of all our striving and toiling; without it, our physical existence loses all its sense and worth. Man cannot enjoy life, if his life is objectless and worthless; this consciousness of the high value of our life invests it with its energy and elasticity.

44. *Practical Religion Helpful to Chastity*

"When youths begin life, enter universities, stores or shops, they need more than ever advice, affection, encouragement and enlightened guidance to save them from being carried off by the maelstrom of evil in which so many young men lose their strength, their energy, and their honor.

"In religious associations young men find capable direction, food for their activity, decent and safe friendships, healthful recreation (plenty of fun). 'A brother who is helped by a brother is like a strong city.'" — *Wisdom*, xviii, 19.

"Don't combat doubts by arguments, but by works." — *Bossuet.*

"Combat egotism, which begets lust, through social activity."

"Youths must fight evil inclinations by practical works of charity."

"The selfish man is an anti-social being; whoever does not love his neighbor, does not witness physical and moral sufferings of his brethren, ends by not loving any one but himself, and that the most abject part of his be-

ing, his flesh. Youths must put their chastity under the safeguard of charity. Enter resolutely in contact with wretchedness. Be generous, be devoted, be charitable, be human, and you shall be pure. *Young men must amuse themselves.* Away with that false maxim which is the fruit of ignorance and vice. It is as wrong for youths as for maidens to shake off the yoke of God and of their parents. Both sexes are bound by the same laws."

In 1831 Mozart, then twenty-five years old, wrote to a friend: "Nature clamors loud in me, and perhaps stronger than in a coarse and ignorant villain; still, I may not pattern my life on that of many youths around me. To do so, on the one hand, I have too religious a mind; I am too honest and I love my neighbor too much to purpose deceiving some poor girl. On the other hand, I prize my health too much to jeopardize it by common commerce. So I can swear before God that up to this day I have not a single fall to reproach myself with."

Some young men give themselves up to unbridled licentiousness. Will this make them better husbands? You might as well say that

the brain is active and vigorous only after the violent inflammation of meningitis.

Says Bettazzi: "The appetites for some things are too easily confounded with true needs. We are indeed inclined to things harmful and illicit, as the Bible says, but we refrain from them just as a judicious mother keeps her children from eating or drinking poison, despite the child's *I want that.*"

45. *Rules for Courtship*

"A young woman, whilst in the company of a young man, should not allow him to become too familiar, for it is easy to proceed from what is innocent to what is sinful, once the barrier of reserve has been removed. Her safety lies in curbing the first advances. This rule is of great importance to you. Check the first attempt of what is immodest, and you will not be troubled again. If indeed after this reproof the young man should repeat the offense, leave the room, and refuse to receive him again. He is not a fit companion for you.

"A young woman should always have respect for herself, and claim the same from those

around her. Do not expose yourself to danger;[1] never place yourself in such a position that, if an enemy saw you, he could say anything detrimental to your character.

"In well-regulated families, it is the custom, when a young man has been calling on the daughter regularly for two or three months, for the father to ask him what are his intentions — whether they are honorable and intent on matrimony.

"Long company-keeping and long engagements are fruitful sources of many sins. Do not keep company until a late hour of the night.

"Do not expose yourself to danger by going into lonesome places.

"Remember, that being engaged is no excuse for what is improper. Do not keep the company of a bad young man."[2]

How foolish would that person be, who, owning a precious jewel, would barter it for

[1] *E.g.*, by being alone with a lover after balls, theatrical plays, or out buggy-riding. The safe rule is to keep company only in the presence of a parent or some older person.

[2] *Crumbs of Comfort*, by Rev. Xavier Sutton. (*H. L. Kilner & Co., of Philadelphia.*)

a mere trifle, because a smooth talker depreciates it to her. She could easily have informed herself of its true value. Alas! it is too late when she realizes that she has made the fool's bargain.[1]

Excellent advice on this subject is to be found in Father Alfred Martin's pamphlet *Cana*, also in Father Lasance's prayer-books for boys and girls,[2] and in the little book called "Angelical Virtue."

46. *Modesty: Examples*

Regarding the excellent rule for girls *Noli Me Tangere* — Touch Me Not — we may recall how both St. Peter of Alcantara and St. Alphonsus Liguori manifested the greatest anxiety lest a brother should touch their bodies, even in their last illness. The same scrupulous reserve was most noticeable with the virgin of Lucca, Gemma Galgani. Despite her extreme weakness, she managed to get a towel and a basin of water and to wash

[1] "Jesus, Bräutigam reiner Seelen," *Lehr- und Gebetbuch für Jungfrauen*, by Dr. J. A. Keller, Münster.

[2] *The Young Man's Guide and the Girls' Guide* (Benziger Bros.).

her feet herself, before the priest gave her Extreme Unction.

(See *Roman Breviary*, October 19, Lessons V and VI, Vita di San Alfonso, by Cardinal Capecelatro, and Vita di Gemma Galgani, by Padre Stanislao. C. P., 1910. This famous stigmatisée died in 1903.)

47. *A Good Woman's Salutary Influence on Man*

A true youthful love may be quite salutary, but only if controlled by sacred silence, and when it is neither an anticipation nor a play. What Beatrice was for Dante, a sweet and pure girl can become for the soul of every serious-minded youth, a power for recollection and moral freedom — the transient a type of the perpetual, earthly beauty a summons to everything perfect, where the earthly rises above the earth, and becomes a figure of things eternal.

A regularly recurring fact in the colonization of the wild West is that one pure woman of sterling character kept a whole mob-like crowd of miners in order. Woman's quiet and mature soul acts like a soul-stirring appeal

to the remnant of respect for the high powers of life.

Woman should be mindful of her educating influence over man, that she may not swerve from the right path in her own education. Pestalozzi wanted girls to be educated to interior quiet. In his *Iphigenia* Goethe illustrates the power of the holy quiet of woman as contrasted with man's nervous, violent, and therefore destructive activity.

It cannot be too strongly impressed on woman that it is by her quiet and her perfect self-control that she is to counteract man's steaming energy.

48. *Sinful Courting*

Organic virginity may be left, but who will tell me what is left in the soul by ardors repressed or deviated by incomplete caresses? Who will tell me how that heart is worn out and extinguished, which is accustomed to solicit passion, and to suppress it as soon as enkindled? For one American woman, who, after having flirted several years, really loves and marries her lover, there are ten who, at twenty years, have broken the strings of ten-

derness, contracted marriages of money, or made a vulgar bargain, without experiencing the joys of a veritable love. Unfortunately, many consider an engagement a genteel method of legalizing improper relations with some favorite one of the opposite sex, rather than a genuine betrothal.

Too often a girl is engaged to be married many times before the right one is secured, and the young heart is used up before it should dream of love.

It is the pernicious custom to accord to lovers all the rights of solitude and retirement that they could reasonably expect if the marriage ceremony had actually transpired. But for a private bedroom, they have nearly all the privileges, and are as secluded, whenever they may choose to be so, as any married couple could wish . . . to the detriment of their physical, and the utter ruin of their moral, health.

49. *Consequences of Early Illegitimate Sexual Intercourse*

The youth's accent becomes coarse, his face savage, his character less noble, and his

habits debased. He lacks the full joy of life, he becomes nervous, inconstant, unsettled, slack, and devoid of character. All these evils cling to him even to old age. Notably so if he became infected with syphilis or gonorrhea.

In an appeal to young men, issued by twenty professors of German, Austrian, and Swiss universities, are these words: "Abstain from sexual relations, else you jeopardize your health, debase your character, your thoughts, and your sentiments. Be therefore on your guard and resist the temptations." Fifty-six American physicians corroborate the statements of their European colleagues and agree with them that sexual continence never caused any illness nor hurt the health of any normal individuals.

50. *Havoc of Lechery in Youths*

In such as surrender themselves to lust, purity, faith, religion, love and respect are dead, but that power at least which makes a man of a child, which is the glorious sign of manhood, shall be left him, namely, will-power. Alas! it also is utterly ruined. The

youth, who has the misfortune of suffering that tyranny of the senses, is both humiliated and enervated; he loses his rectitude, his liberty, his will and his manly honor. Every victory which vice gains over him robs him of a portion of his strength; the habit of discomfiture takes from him even the desire of overcoming and the very thought of making an effort; the day comes when he can say of himself: "Ask nothing of me because I can do nothing save what passion dictates. It absolutely tyrannizes my will and my strength."

"What shall become then of those faculties which are man's natural adornments and the crown of his beauty? What of his imagination, his memory, his intellect, his very character? His memory weakens as the evil completes its devastation: it becomes dull, languid and powerless. To arouse it, energy is necessary, and he has no energy left. To increase it, labor is required, and he has a horror of making the least effort. His imagination, which should be the thought-producer, the well-spring of his speech and the movement of his life, he condemns it to the complicity

of his shame! That imagination which had wings to soar to the unseen, he pulls it down to drag it in the mire. His very intellect, that faculty which breathes truth, as lungs the air, which ascends heavenward as the plant rises to the sun, shall be forced into conspiracy with his senses against the will which it was bound to uplift and direct to the heights of the mind, and soon by dint of touching matter, of wallowing in matter, it shall confound itself with matter. At last, that which is the reflex and the splendor of man's moral life, that which betokens power and reveals a strong personality, his character, gradually wanes and vanishes. As fast as the moral life dies in him, he gradually loses his character; the manly majesty falls from his dishonored brow, and in the stead of this blasted aureole shall appear what the Apocalypse calls the mark of the beast." [1]

"What has become of education, of that fine fruitage which marriage was to gather and lay by in obscurity? Where is the vigor of the members, the soundness of the

[1] *Mon Crime—Discours de Collège*, by Father Emanuel Barbier (Poussielge, Paris).

mind, the generosity of feeling, the straightforwardness of the will; where, at last, is that health, that strength, that ardor of body and soul which are the endowments of the well-educated man? Everything is spent and hopelessly gone. Marriage, instead of finding virtue and honor which it was to exalt, meets vice and corruption it is powerless to heal." *Education*, by M. Chauvet, Professor of Philosophy at Rennes.

Let families bear in mind that education to be complete and perfect, and to bear all its flowers and fruits in this life, must be finished and crowned by marriage.

51. *Self-Abuse. — Symptoms*

"Dry cough, oppression, panting, fatigue at the least exertion; obscured visions, tremulousness, palpitation of the heart, painful cramps, convulsive movements like epilepsy. Pains in the limbs or at the back of the head, in the spine, breast, or stomach. Great weakness in the back, sometimes lethargy or excessive drowsiness; at other times slow, hectic, consumptive fever. Digestive derangements, nausea, vomiting, loss of appetite or pro-

gressive emaciation. The countenance is pale, sunken, flabby, often leaden, with a dark circle around the sunken eyes, which are dull, lowered or averted. A sad, shameful, spiritless physiognomy; the voice is feeble and hoarse. Sometimes the body is bent and often there are all the appearances of pulmonary consumption or the characteristics of decrepitude, joined to the habits and pretensions of youth. The most constant and invariable early signs are the downcast, averted glance and a disposition to solitude.

Says Dr. Gottlieb Vogel: "The masturbator gradually loses his moral faculties; he acquires a dull, silly, listless, embarrassed, sad, effeminate exterior. He becomes indolent, averse to and incapable of all intellectual exertion; all presence of mind deserts him; he is discontented, troubled, restless when in company; he is taken by surprise, and even alarmed if required simply to reply to a child's question. His feeble soul succumbs to the lightest task. His memory and mind are weakened; fear and even despair overtake him."

"Nature's penalties are inexorable though not always swift.

"A young masturbator narrates that all of his twelve or fifteen companion onanists died early in frightful torments. At eighteen years he was afflicted with frequent nightly pollutions which occurred in spite of himself. 'I can never sleep soundly, and the whole day I am sad.'

"Another youth at the age of seventeen, when indulging in this vile practice, became slightly unconscious. He suffered a convulsive movement of the extensor muscles of the head, which was forcibly thrown back, while the neck became much swollen. He had occasional spasms; seminal emissions became habitual and involuntary. He was afflicted with paroxysms of never less than eight hours, and sometimes of fifteen. He had violent pains in the back of the head, which made him not cry, but howl. He could not swallow either liquids or solids; his voice was hoarse, and in consequence of complete loss of strength he had to quit work." Dr. Cooke.

The best authorities agree that masturbation injures mental capacity by weakening

memory and depressing intellectual energy and aggravates all hereditary troubles, thus causing neurasthenia (poverty of nerve force), hypochondria, hysteria, psychosis (mind disease).[1]

"Female self-abuse causes an increase of the proper secretions of the sexual organs. These excessive secretions, due to habitual irritation, are extremely debilitating. The common trouble popularly called 'whites' (leucorrhœal discharges) in fifteen or eighteen of twenty cases result from masturbation; besides, these manipulations bring about chronic inflammations of the vagina and of the womb.

"Those who seek pleasure through self-abuse punish themselves for life. They never attain old age; most frequently they fall victims to some grave chronic disease, the germs of which they owe to this detestable vice. The reformed onanist is the earliest and surest prey of severe epidemics by reason of his bad antecedents and deteriorated condition of his constitution." Dr. Cooke.

Dr. H. Fournier, one of the most eminent

[1] Dr. Havelock Ellis in *Psychology of Sex.*

physicians of Paris, says: "There is not a vice more fatal to the conservation of man than *masturbation.*" Rev. Coppen's *Moral Principles*, p. 115.

Self-abuse causes the waste of a vital substance, a fluid which, when not uselessly spent, re-enters the blood, at least in part, to give it fire and energy.

But very soon this waste takes place, not only directly, but indirectly. Emissions occur frequently of a night without any manipulation. By and by they take place day and night involuntarily, without handling and without pleasure. THERE IS THUS SET UP A REGULAR DRAIN OF SEMINAL MATTER WHICH RAPIDLY BRINGS ON EXHAUSTION. This exhaustion will often induce or promote CONSUMPTION, and even in the strongest frames it will END IN NERVOUS AND MUSCULAR DEBILITY, with a long train of real and imaginary pains and evils, and while injuring the body, this vice has an equally baneful influence on the mind. The imagination becomes polluted, the thoughts defiled, the dreams impure, the will weakened, and the whole intellectual and moral life revolves in uncleanness. In

the course of a short time the subject of this wretched habit is unwell in body and unwell in mind, without ambition, without energy, and without courage, thoroughly demoralized, fit for nothing.

If unhappily you have been overcome by this youthful lust, you must by all means give it up. No half-measures with it. The drunkard cannot reform by becoming a moderate drinker. Nor can the poor victims of this vice get the better of it by limiting themselves to occasional indulgence. They must stop it altogether by a mighty and continued effort, though this effort be painful as cutting off the right hand or plucking out an eye. *And if thy hand or thy foot scandalize thee* (cause thee to sin), *cut it off and cast it from thee.* Matt. xviii, 8.

Beware then, boys and girls, of self-abuse, as the foregoing statements show what such a habit may lead to. By doing the vile act repeatedly, the habit is easily acquired.

52. *Prevention*

Says Dr. William Lee Howard in *Start Your Child Right:* "If you tell your son some essen-

tial truths about this vital seminal fluid, you will have a happy boy and later on a mental and physical man to be proud of. The facts to tell him are: That the great force of life is this vital fluid. That a boy who wants to be a successful football player, baseball champion, or win out in any form of hard athletics, must depend upon keeping this fluid in his system. That it is the force back of all winners. It is also the power that sustains brain workers. Let him understand that in all probability the force which makes this seminal fluid in all workers, muscular or brain, is absorbed into the tissues and gives them power. He will know that athletes in training are obliged to abstain from sexual thoughts as well as from liquor and tobacco. It is because trainers know the fact — but not always the reason — that not an atom of seminal force must be used up in any way but through the muscles. The reason, tell him, that the Roman gladiators slept on hard boards, was not to toughen themselves, but because by sleeping this way there would be no 'night dreams.' "

Cleanliness

Many a girl is started on a career of invalidism from the want of thorough cleanliness. From babyhood up the girl's external organs should be washed daily with a soft sponge or cloth.

The habit of self-abuse in little girls generally grows out of the fact that these organs are kept irritated by the accumulation of material just under and between the lips of the external sex parts.

A like cleanliness of the little boy's organ is imperative. To secure it, in certain cases, dilatation or circumcision may have to be performed.

When children are large enough to attend to this washing themselves, they will do this with the same unconcern as they wash the other parts. By thus removing a source of itching and irritation, one of the causes of self-abuse is done away with.

Accumulation of fetid material in the lower bowels also produces much irritation in the adjoining parts. To prevent this the child

should drink a glassful of water *before* breakfast *every* morning. Don't forget the fact that American girls and women do not drink enough water.

When secretions are not washed away, they become partly absorbed by the delicate membranes, from which result headaches, discomfort, irritation at the slightest annoyance, disobedience, wilfulness, and lack of attention to studies or advice. After each menstrual period the external parts should be washed with warm water and pure (castile) soap.

Most girls who are free from organic troubles can derive benefits from cold baths by commencing in the summer and keeping them up through the winter. Cold baths, however, should always be avoided during the menstrual period.

Cold baths will keep the skin fresh, harden the flesh, keep down superfluous fat, and also put on fat on the too thin girl.

These cold baths also promote the flow of blood to the internal organs, a very necessary item for the health of women.[1]

[1] These remarks on Cleanliness are also borrowed from Dr. Howard's *Start Your Child Right.*

Cure of Solitary Vice

A teacher told Björnson: "I rooted out masturbation from this school by private confidential talks followed by public instruction. As a result of this THE CHILDREN WATCH EACH OTHER; NO CONTROL PROVES SO RIGOROUS AND EFFICIENT A RESTRAINT AS THIS MUTUAL SUPERVISION."

The first step towards a cure is the firm resolution to quit the practice. This firm resolve, being essential to the validity of the sacrament, is always required and insisted on at confession, and it is there strengthened by grace.

Hence the Sacrament of Penance is both a curative of vice and a preventive. Philip Neri succeeded in nerving a youth to discontinue self-abuse by having him go to confession daily for some weeks. Besides, Holy Communion is the great spiritual tonic. Also, invoking the Blessed Virgin will prove most helpful to banish impure thoughts and overcome the temptation to sin.

53. *Early Marriages*

The cows and horses of Norway have become small and of inferior quality because

of early breeding. Men of nineteen are often incapable of military service, and their enlistment is retarded one or two years. The foregoing facts prove that before twenty or twenty-two man should not use his sexual organs. Hence, according to Dr. Kornig, the proper age for marriage is twenty-five for men and twenty-one for women. From fully developed and robust parents only spring healthy and robust children.

While Dr. Kornig's age theory is physiologically correct, earlier marriages often prove better morally and physically. "Better to marry than to burn," says St. Paul.

Some doctors nowadays disapprove of early marriages as an evil. Yet to them Lecky, in his *History of European Morals*, traces the matchless purity of both the Irish maidens and priests.

During the Middle Ages a man had to prove his virtue to his lady-love by some deed of heroism; and just as Jacob served seven years for Rachel (and they seemed but a few days because of the greatness of his love) (Gen. xxix, 20), so the medieval knight by many years of fearless and irreproachable life proved himself worthy of his sweetheart.

Why shall not our girls require that their suitors show themselves masters of their animal instincts? And to the objection of some youths: "If only we could marry young as of old, it would be easy to keep pure," Fr. W. Foester answers: "They who speak so are not men at all; they are unfit for marriage. If they lack will-power to subdue passion before wedlock, how will they be strong enough to resist temptation after it?"[1]

54. *The Supreme Remedy. Paramount Duty of Catholic Parents*

Had priests as many tongues as there are leaves in the forest, with those myriad tongues they should thunder into the parents' ears their obligation to seize the opportunity of complying with the Holy Father's wishes regarding frequent and daily Communion for the sake of their children's spiritual welfare. The young are beset nowadays with many more pitfalls than their parents were forty or fifty years ago. Half a century of godless education has produced an immense crop of evils; temptations have multiplied and the

[1] *Lebensführung*, pp. 201 and 202.

very atmosphere is overcharged with immorality. Catholic parents who shut their eyes to the snares set their boys and girls are indeed the blind leading the blind. Should they detect symptoms of smallpox or scarlet fever in their offspring, how quickly would they call in medical aid. Thousands of boys and girls are stricken with moral smallpox and moral consumption, and their parents carelessly suffer them to become physical as well as spiritual wrecks, rather than take the trouble of bringing them regularly to their soul-physician and to the Divine Healer and Fount of life and strength.

55. *Purity Heightens and Ennobles Lawful Pleasures*

In answer to the question, What is purity? a philosopher said: "It is that which keeps up a refined sexual taste." They who live continently are not enemies of the natural life, but they are averse to becoming common and vulgar. They are not opposed to sensual enjoyments, but they look upon the union of the sexes as a symbol and a representation of soul-union.

To such as twit you about your chastity say: "Give me an opportunity where I shall make neither myself nor others vulgar." Outside of the responsible community of life there is no such opportunity. Sensualists prate a great deal of love, but they do not know real love. They who seek sexual pleasure without the deep responsibility and the refinement of taste are strangers to genuine love and its blessedness. They know only that love which springs from the lower animal instincts; their highest power of love is still unawakened. For all real and strong love is inseparable from the community of the life-forces, just as all real joy is inseparable from a good conscience.

56. *Free Love*

More than the half of those who indulge in free relations end with prostitution or suicide. The rest are degraded, robbed of the treasure of fidelity and of pure motherhood — treasure inherent in every woman — which is the foundation of her character and of her life-long happiness. Woe to that man who takes such a robbery upon his conscience under the pretext: "If I don't, another will." As

though one might climb through an open window at night, and burglarize a house, because otherwise some one else might do so. And who shall pronounce on woman's fate in such an offhand way? Often, through a kind providence, weak and light-headed girls are spared disgrace. Is it not a deep feeling and a genuine concern for female weakness that underlies man's chivalrous bearing towards woman? Whoso has the fate of a woman on his conscience ought to cleave to her until death, just as the captain has to stay with his sinking ship until all others are safe. Tolstoï's *Resurrection* has strikingly expressed the requisites of perfect knighthood by saying that "not free love, but shackled love" belongs to higher culture, love which is tied by the firmest cords of fidelity and responsibility, and thereby shows that we are dealing with a human being and not with a roaming animal.

Only those sing the pleasures of free relations who are ignorant of real love. The final and lasting impression of all such relations is downright prosaic and loathsome, and is bound to leave a bitter sting in the

souls of all true men. The deep-seated ugliness of all free relations has its foundation precisely in the fact that it lacks the consecration of true love and esteem. The more selfish a relation is, the more prosaic it is; genuine poetry is only in true love, which longs for eternal union and for everlasting care and responsibility. Such love alone blossoms into true surrender; all other love is sacrifice and not surrender. Contracting marriage is therefore not only a civil and ecclesiastical, but also an erotic act, an inseparable expression of a deep and genuine love; it is essential to the poetry of love that man esteem the woman to whom he unites himself, and this springs from a deep and true instinct; and, notwithstanding all theories, esteem prevails only where woman rests on the solid foundation which lifts her relations with man from a community of enjoyment to a community of life.

57. *Lacordaire's Eloquent Exhortation to Youths to Preserve Chastity*

"O friend, son of thy mother and brother of thy sister, son of a mother who brought thee forth in the sacred continence of marriage,

brother of a sister whose virtue thou admirest and enviest, take courage. Do not dishonor in thyself the good fortune of having been born a man. Be chaste, O friend, preserve in thy flesh the honor of thy soul, the religious mainspring which prompts to every healthy movement. Prepare for thy consort holy affections, embraces and kisses which Heaven and earth may bless. Be chaste to live long and to be forever loved. There is in the world besides thy mother and thy sister, between thy forbears and thy descendants, another free and sweet creature whom God has destined for thee. Hidden from thy sight, she fosters in silence the fidelity she will vow thee. All this time she is living for thee whom she does not know. She has immolated herself in her struggles, she rebukes herself for whatever might even slightly wound thy feelings. Ah! keep thy heart for her as she keeps hers for thee. Bring her not ruins in exchange for her youth, and as she sacrifices herself for thee by anticipated love, offer to that love, when passion assails thee, a just and bloody sacrifice." — *Confer. at Notre Dame*, Vol. 3 (Poussielge, Paris).

58. *The Nuptial Bliss of the Pure Bridal Pair*

The family of young spouses who have preserved their chastity up to their wedding-day is the nest of the highest ideals and of the sweetest delights. For such a couple, equally pure, a new life begins on the same day, and neither offers to the other the rancid remnants of a life spent in degradation and sin, but rather the freshness of a soul and of a body of which, up to that time, nothing profane has disturbed the innocence. — *Confer.* Bettazzi.

59. *Parting Advice*

Keep clear of the strange woman, says the Book of Proverbs. *Her house inclineth unto death, and her paths unto the dead. . . . By means of a whorish woman a man is brought to a piece of bread. Her house is the way to hell, going down to the chambers of death.*

As for real pleasure in this intercourse, there is none worth the name. The sense of it being a sin, the dread of physical consequences, and the fear of being found out, are so many sharp thorns in the pillows of

the fornicator or adulterer. Add the remorse which follows the commission of each separate act of wickedness, and which more than outweighs any pleasure. Whoever would taste the pure, permanent, and unalloyed delights of woman must seek them not in the brothel, nor in any forbidden path, but solely in the chaste embraces of wedded love. *As for him that lacks understanding, she* (the harlot) *saith unto him: Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell.* By the Divine Lawgiver, who is thus grievously offended, by your own souls and bodies, which shall certainly be ruined; by your own fair name, which is bound to be tarnished; by your very substance, which is sure to be scattered, I appeal to you, men, not to sacrifice your health and your strength to strange women.

For marriage, then, we have no safe nor legitimate substitute. Till you can enter that holy state, you must simply practise self-control, and even in wedlock you must be careful and moderate. Chastity lies at the root of all durable society, and whenever

and wherever it has departed, society has decayed and finally perished from the earth. This virtue is the basis of every good man's character. To bring the body under, and keep it in perfect subjection to a resolute and chaste will, is certainly the first duty of every one who aspires to anything here or hereafter. Of course, it is not easy. Self-denial and self-watchfulness are never easy, at least in the beginning. Many are the pains and the penalties in store for you, if you let go the reins. Whether you rush into masturbation or harlotry, you will bitterly rue it. If you have let go, pull up and turn back. Summon to your aid every good power of the world that is and of the world that is to be. Get the government over yourselves and keep it. While you cannot help feeling the flesh stirring within you, you should nevertheless keep it in perfect check, till such time as, in accordance with the law of God and man, you can yield to its cravings. This restraint, at first difficult and irksome, after a while becomes easy. The appetite never indulged lifts its voice only occasionally and gently.

Use cold baths, hip baths particularly. Sleep alone, with your hands always above or about your heads. Keep them strictly from other parts of the body. This advice is to be rigorously obeyed. Be busy if you would be virtuous. Content yourselves with plain food. Avoid alcoholic drink and select your reading carefully.

60. *Evil Companionships Corrupt Good Morals.* 1 Cor. xv, 33

Choose a companion who fosters an ambition to get on and get up physically, morally, and socially. Lazy, indolent, undetermined fellows, who do not know what they would like to be, who lounge about at home or on the streets, all such loafers are unfit companions for you. Have nothing to do with them. They may not be bad fellows; they may even be good and pleasant. Still they will do you no good. Stick to those with whom you can contend in loving emulation in the race of life. Associate only with healthy people. Sneerers are mentally unwell. Never have a companion who is guilty of loose talk or indelicate conversa-

tion, who is even suspected of immorality and of frequenting haunts of vice. Choose religious companions. Their influence is almost unlimited to form your habits. Wicked associates first laugh at your greenness, then excite your imagination, and finally launch you on the boundless sea of corruption.

Why does nature excite in your bosom this sighing after union, this all-powerful, irresistible propensity to love? That this may serve as an indissoluble band to unite two hearts, to lay the ground for a happy generation, and that by this magic tie our existence may be connected with the first and the most sacred of all duties. Fortunate are they who never attempt to pull the fruit till they have planted.

The real strength is the strength to subdue your passions. Overcoming them is a title to triumph and a sign of mental fortitude. Chastity is the school in which youths ought to be exercised and trained to virile manhood. In our days, as in the past, all those from whom anything great or glorious is or was expected are and were obliged to restrain physical love.

O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned forever, winning the reward of undefiled conflicts. Wisdom, iv, 1, 2.

61. *To Check Juvenile and all Other Crimes Religious Training is Indispensable*

Plato, Aristotle, Cicero, Seneca, Quintilian, Voltaire, Rousseau, Robespierre, Napoleon, Guizot, Victor Hugo, Alban Stolz, Herbert Spencer, Emile Souvestre, St. John Chrysostom, Fernand Nicolay, Quetelet, Cousin, F. W. Foerster.

In New York today one hears much regarding outbreaks of juvenile crime. Highway robberies, daring holdups, and burglaries seem to have a peculiar fascination for vicious youngsters, and the dread of a long prison sentence appears to exercise little restraining effect. If one may credit newspaper reports, a like condition of affairs exists in Chicago and Boston and other great centers of our population. An ex-judge of New York City

is reported to have said in a recent interview in Baltimore:

"By far the highest per cent of the crime done today in this country is the work of youthful malefactors. Mere boys in their teens are being haled into the criminal courts of our large cities in droves for the perpetration of the most desperate offenses against society."

Curiously enough, a common explanation of the distressing state of things here alleged, now put forward by men and women of prominence among us, is defective home training. These critics prate much of the want of parental discipline, asserting that the abandoned and reckless boy is, in nine cases out of ten, the product of lax control at home. No doubt lack of home training is lamentably in evidence among us, but is there no other reason for this spread of youthful depravity, admittedly one of the most serious problems facing the modern sociologist? Teachers everywhere are opening their eyes to the truth that they will not develop men and women with abiding characters of moral worth and sterling integrity — characters

that will stand the storm and stress of real everyday life by any process of veneering through the mere influence of mental discipline and improved material surroundings.

Moral steadfastness imports a sense of self-control and of self-respect; it demands an appreciation of the beauty of virtue and of the nobility of toil; it involves a comprehension of man's mission to battle for the right, to listen to the voice of duty, and to act according to principle, not because all of this is helpful to present success, but because it is a sacred obligation of conscience.

If our boasted school system has failed so signally to turn out honest, upright, and industrious citizens, as it is commonly claimed to have failed, were it not well to abandon old fallacies and to *recognize the need of explicit religious and moral training* for our children? Thus, and thus only, shall we be able to stem the tide of ever-growing depravity complained of.[1]

The freemason Henry Maret wrote in *Le Radical:* "The so-called neutrality in education is an absurdity; neutrality is impos-

[1] *America*, Vol. V, No. 5.

sible; from the moment a schoolmaster does not teach religion, he thereby teaches unbelief. To pretend that neutrality is all that is wanted is hypocrisy in the seventeenth degree." At a session of the lodge *Union Parfaite* at Valenciennes another mason said: "Neutrality is a chimera; it is something like a square circle, like the philosopher's stone."

M. Guillot, French government examining magistrate, shows in a book based upon genuine statistics that the number of *youthful criminals* has quadrupled during the last twenty years. From about five thousand their number has grown to over twenty-five thousand. He comments thereon, saying: "All sincere observers must admit that this frightful increase of juvenile crime coincides with the changes brought about in our public schools. Those responsible for this change (from religious to godless education) ought to feel very much concerned upon seeing the young distinguish themselves by brutal depravity."[1]

[1] These two last notes are taken from the inspiring work *Les Grandeurs de la Maternité Chrétienne* (The Sublimities of Christian Motherhood).

Bearing in mind the much emphasized axiom, now generally accepted by educators, that *there is no chastity without religion,* we eagerly quote the following statements of noted authors and philosophers regarding the necessity of religious instruction, with a view of helping to impress this conviction upon all parents and teachers.

PLATO: Not to know the true God is the worst of calamities for a State. Whoever attacks faith does not love his country, as atheism is the ruin of the State.

ARISTOTLE: It is harder to found a society without belief than to build a city in the air.

CICERO: There is no people so barbarous as to believe it can dispense with the idea of God.

SENECA: Wanted the young to be instructed in justice and piety.

QUINTILIAN: Exacted that teachers be endowed with the greatest virtues; in fact, with holiness.

VOLTAIRE: God's action in the world is the sacred bond of society; it is the first foundation of a holy equity.

An atheist people would be a horde of bandits.

ROUSSEAU: Without God there can be no true probity.

COUSIN: Popular instruction must be religious, *i.e.*, Christian.

ROBESPIERRE: Obliged the Convention to declare: The French people believe in the existence of a Supreme Being, and in the immortality of the soul. (June 8, 1794.)

NAPOLEON: The Godless man! I saw him at work in '93. I know enough of him. Man must be imbued with the idea of God. Society is impossible without morality. Morality implies belief in a creed.

"Moral and religious education is more necessary in free countries than elsewhere; it consists chiefly in principles and discipline inculcated in the souls from childhood. To this effect the presence and influence of religion are indispensable. Religion is intimately bound to morality, as religion gives to morality a sanction and an end reaching beyond this life." — Guizot, Minister of Public Instruction, *Speech to the Teachers' Association*, 1872.

GUIZOT: Primary instruction to be useful must be profoundly religious.

Victor Hugo: When France knows how to read, don't fail to direct the intellect you have unfolded. *Let us have ignorance rather than bad knowledge.*

The more man grows, the more he must believe. I ardently advocate religious instruction, but the religious instruction of the Church. (Speech to the Legislative Assembly, January 13, 1850.)

Alban Stolz: True education which leads to man's temporal and eternal welfare is possible only when grounded on the teachings, principles and institutions of Christianity, *i.e.*, the Catholic Church.

True science and true religion, says Professor Huxley, are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind.

Herbert Spencer: Though some care is

taken to fit youth of both sexes for society and citizenship, no care is taken whatever to fit them for the still more important position they will ultimately have to fill — the position of parents. While it is seen that for the purpose of gaining a livelihood an elaborate preparation is needed, it appears to be thought that for the bringing up of children no preparation whatever is needed. . . . We must admit that a knowledge of the right methods of juvenile culture, physical, intellectual, and moral, is a knowledge second to none in importance. . . . As physical maturity is marked by the ability to produce offspring, so mental maturity is marked by the ability to train those offspring. The subject which involves all other subjects, and therefore the subject in which the education of every one should culminate, is the Theory and Practice of Education.

Emile Souvestre: Whoever wants to give a good education to some one else must begin by finishing his own.

St. John Chrysostom: You grudge not the time you bestow on breeding cattle and horses. Are your children not more precious than they?

FERNAND NICOLAY: "It is altogether wrong to put off religious teaching until the intellect is developed, as by that time bad instincts have taken root. A few privileged characters will acquire a relative morality from daily communing with the masterpieces of literature, precisely because they are pervaded by a religious spirit. To form the hearts of children daily religious instruction is necessary. To accomplish this, intellectual training is powerless; for, as Herbert Spencer says, 'How can spelling, logic, and addition teach respect for self and others?'

"Thus fortifying teaching is necessary which speaks not merely to the intellect, but to the feelings, to the will, to the heart; a teaching which uplifts, regenerates, and which openly dares, without circumlocution or reticence, to speak of a God who rewards and punishes, and of a responsible soul. This alone is true education.

"In a book crowned by the French Academy, Guerry agrees with several noted writers in showing that the most learned districts furnish most criminals."

QUETELET, a prominent Belgian academi-

cian, spent his life in demonstrating that mere secular instruction affords greater facility for crime.

Cousin: Religious instruction alone promotes morality, mere intellectual training does not, and may be dangerous. The foregoing assertions are facts corroborated by prison statistics.

There is no true morality without religion. Secular instruction, far from helping youth, is a new cause of decadence, a menace to society. Only one-fifth of the suicides and one-sixth of the criminals of France are women, because a great many girls are still taught religion.

F. W. Foerster: A daily increasing number of unbelieving youths acknowledge that without firm faith in the eternal truths earnest education is out of the question. They who faithfully practise mastery of the mind over passions and bodily conditions will arrive at a new faith in the spiritual world.

To understand religion, reverence and humility for the incomparable greatness of soul and knowledge of life which speak from the Bible and tradition are indispensable.

After the struggles and sufferings inseparable from human nature, and after experiencing the mysterious power of higher aspirations in those moments of deep and clear insight, of self-introspection and self-knowledge, a fact which impresses itself on all men is the greatness and the indispensability of religion. Hence, what a fatal blunder to attempt to replace these liberating truths by vain abstractions!

"The lay (*i.e.* godless) schools are a menace to society." — Prof. G. Toniolo of the University of Pisa.

62. *Prominent Non-Catholic Witnesses*

Bishop Johnston, Fred Woodrow, Rev. Dr. David Wylie, Amasa Thornton, President Hyde, Dr. L. Seeley, Dr. W. Radcliffe, Rev. Dr. E. T. Wolf, Rev. W. Montague Geer, Rev. Dr. David H. Greer, etc.

We eagerly quote the following from an editorial in the June issue of *The Ladies' Home Journal:*

"To say that the desire for education has become an obsession in America is not stat-

ing the case too strongly. And, as in the case of all good desires that get away from their true anchorage, it is, indeed, a question whether we have not got away from the correct angle in this whole matter. Are we not confusing the word education as meaning something that comes entirely out of and from books, instead of a drawing out and an unfolding of all those powers of head, heart, and body that will best help not only to develop the understanding, but also to train the temper, cultivate taste, and form good habits and good manners?

"If," it continues, "we are educating the head either at the expense of the heart, or without due regard for the relation of the heart, the sooner we know it the better, and the sooner we stop it the better. *We are already cutting a sorry enough figure before the nations of the world as being the one nation which has the only great school system without a vestige of a definite and formal instruction in regard to religion in it.*"

It will not be long before the dissatisfaction will make itself heard in no uncertain tone; and when the dissatisfaction takes

form and reaches expression we shall be mistaken if it be not a definite pronouncement against the growing tendency of the almost entirely scientific character of our educational curriculum, and the gradual disappearance of the distinctly and avowedly moral and ethical element.

. . . . . .

It is, unfortunately, the undeniable and melancholy fact that crime is increasing with the increase of popular education, not alone in the number of crimes, but in the heinousness of their character, and it is this which has begun to open the eyes of the fathers and mothers of the land to the defect inherent in the education given to their children.

We cordially agree with the position assumed by the *Home Journal* writer: "*The time has come when every parent must begin to think seriously of how his or her child is being educated, and then decide whether the standards are right or wrong. And we fear that the decision will be that they are wrong.*"

Morality as applied to the routine of ordi-

nary every-day life, let the theorists say what they may, cannot be taught without the essential reference to religious principles, and the astounding fact was proclaimed some years ago that more than fifty per cent. of all the children of our country receive no religious instruction whatever. A writer in the Educational Review *of February, 1898, quoting statistics, contended that less than fifty per cent. of the young people of the United States frequent the Sunday schools, and apart from the religious instruction there imparted, such as it is, what opportunity comes to them to receive the treasures of the one necessary wisdom into their hearts and minds? . . . .*

The awakening which the Home Journal *writer speaks of is proof enough that many non-Catholics are thoroughly in accord with the Methodist Protestant who, in a signed letter to the* Literary Digest (Vol. VII, No. 7), *affirms: "In our judgment the denominational schools of the land, as compared with the purely secular or State schools, are, on moral grounds, incomparably safer. Our State institutions, as a general thing, are the hotbeds of infidelity, not less than vice. That unbelief should be*

fostered and fomented there is not unnatural. We thoroughly believe that our church should invest ten millions of dollars in the next ten years in denominational schools. Why? Because we believe this system is American and the only safe one." *America*, Vol. V, No. 25.

The Rev. David G. Wylie, D.D., pastor of the Scotch Presbyterian Church, 96th and Central Park West, New York, in the course of his lecture to the Presbyterian Ministers' Association in Witherspoon Hall, Philadelphia, about fifteen years ago, on "The Services of the Roman Catholic Church to American Civilization," said: "In the matter of religion and education, the Church of Rome renders service to the American State because it insists on the necessity of religion in connection with education, and believes any system to be radically defective which omits religious teaching. Agnostic, skeptical, and godless education is a menace to our civilization which Protestants ought fully to recognize."

From the *North American Review*, January, 1898:

"I am a Protestant of the firmest kind. . . . The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population, and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotically meet this question. The children and youth of today must be given such instruction in the truth of the Bible and Christian precepts as will prevent them in mature years from swinging from their moorings and being swept into the maelstrom of social and religious depravity which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy and practice on the ques-

tion of religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is given." —Hon. Amasa Thornton, New York.

Bishop Johnston (Episcopal) of Western Texas:

"Gladstone said that a man educated intellectually but not morally may become more dangerous than before; and that is precisely the case with the colored people. In the public schools they receive no moral instruction, and while their wits are being sharpened there is scarcely any moral strengthening. This inability of the public schools of our land to teach any system of morals is going to lead, within a few years, to a struggle the like of which this country has never seen, and it will be with a generation that believes nothing at all."—Sermon preached in New York, June 10, 1901.

From the *Age of Steel,* October, 1904:

"A boy may be kept at school for several years, . . . but if his heart is not educated with his head, his conscience with his memory, skill in penmanship, and knowledge of arithmetic, of the date of the battle of

Bunker Hill, and the number of gallons of water in Lake Michigan are no guaranty that he will not use his acquired knowledge in putting the finishing touches to as consummate a scoundrel as ever entered a prison cell. So far as education goes, there are rascals who understand geometry, and can give you the distance of the sun, moon, and stars as easily as a railway conductor can punch a mileage book." — Fred Woodrow.

President Hyde, of Bowdoin College, before the Massachusetts Teachers' Association of Boston, November, 1904:

"The public school must do more than it has been doing if it is to be a real educator of youth and an effective supporter of the State. It puts the pen of knowledge in the child's hand, but fails to open the treasures of wisdom to his heart and mind. Of what use is it to teach a child how to read, if he cares to read nothing but the sensational accounts of crime? These people who know how to read and write and cipher, and know little else — these are the people who furnish fuel for A. P. A. fanaticism, who substitute theosophy for religion, passion for morality,

ing principles of our forefathers. There were two evils in our great country: first, the sin of slavery — that we have expiated and wiped out; then the sin of intemperance — that we can master, and are mastering. . . . Is there, then, any evil still in the land so widespread as to call down the wrath of God upon us? There is. Our godless system of education is a far worse crime than slavery or intemperance. *I believe that the United States is suffering from the wrath of God today because our people have consented to the banishment of Jesus Christ from the daily lives of our children.* If today Christ were on earth and should enter almost any public schoolhouse in the country, the teacher, acting under instruction, would show Him the door. If, on the other hand, He were to enter any of our private (parochial) schools, He would be worshiped by teacher and scholars on bended knee. Here is our fault, here is our sin. The question now is: To what extent can we remold and remodel our educational system? Almost any system is better than the present one. It would be infinitely better to divide up the money received from the

school tax among the various Christian denominations and the Hebrews than to continue the present irreligious system." — St. Paul's Church, New York City, September, 1901.

Rev. Dr. David H. Greer (Episcopal), before the General Episcopal Convention:

"Education needs something more than mental training and culture to make men pure and keep them so. It needs that culture and training be inspired by religion. The Episcopal Church is not satisfied with the present system of public schools, because religion is not taught in them. These schools should not only turn out well-equipped young men and women, but Christians as well." — Washington, D.C., October 22, 1898.

The same Episcopal Convention decreed:

"That the bishops and clergy remind the people of their duty to support and build up our own schools and colleges, and to make education under the auspices of the Protestant Episcopal Church superior in all respects to that afforded in other institutions."

From the *New York Times:*

"The movement of the Roman Catholics to secure a system of education which shall

not ignore religion is the movement in the right direction. *Their self-sacrificing effort in maintaining their parochial schools for this purpose ought to cause us Protestants to blush when it is compared with our own indifference in this matter.* The religious training of Protestant children is left almost entirely to the Sunday school, where the great bulk of the teachers are so inefficient and indifferent that they exert no moral influence over their charges. The bitterness which has existed between Protestants and Romanists has become so much a matter of the past that it ought to be possible to agree upon some plan whereby our youth can receive some kind of religious training in the public schools. Surely every Christian will rejoice to have such religion given, so that our children will not grow up wholly irreligious and thus become a menace to the well-being of society." — A Protestant, March 1, 1900.

From the *Brooklyn (N.Y.) Eagle,* June 1, 1902:

"Right and wrong in the affairs of conduct are not matters of instinct; they have to be learned just as really, in fact, as history

or handicrafts. Is this knowledge being imparted to our children in any efficient way and by any efficient teachers? Is the public school doing it? Is the church doing it? Are fathers and mothers doing it? We are compelled to say No to all these queries. . . . The truth is, we are taking for granted a moral intelligence which does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there.

"Our whole machinery of education from the kindergarten up to the university is perilously weak at this point. *We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and wrong than had so many Greeks of the time of Alcibiades.* . . . The great Roman Catholic Church . . . is unquestionably right in the contention that the whole system as it now exists is morally a negation. . . .

"The great company of educators and the whole American community need to be sternly warned that if morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them.

For righteousness is essential to a people's very existence. And righteousness does not come by nature any more than reading or writing does. . . . We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms and teach therewith whatsoever it lists."

"The superintendent of the public schools in San Bernardino, California, has appealed to parents to aid him in stamping out a plague of 'puppy love,' as he calls it, that is spreading among the boys and girls who attend the mixed classes of the schools of that town. So absorbed have the children become in playing the rôles of Romeo and Juliet that the spirit of study has evaporated, and all mental vigor is relaxed, discipline has been weakened, and, what is particularly significant, several elopements have occurred among the pupils." [1]

[1] *America*, Vol. VII, No. 5.

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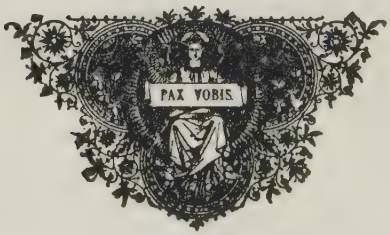

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